Shepherds

MAY, 1950

Erich S. Herrmann, Inc., New York

THE PRIMARY TASK

The editor's telephone rang.

A layman whom he knew well said, "I've just been reading your latest edition of SHEPHERDS. I want to take issue with you. Your first article says 'Evangelism is the primary task.'"

He was speaking of an article which began: "Evangelism is the primary task of the Church and of the individual Christian."

Continuing his conversation, he said, with considerable emphasis: "THE PRIMARY TASK IS THE CHRISTIAN HOME."

The editor could not disagree with him, but could only say that the two statements do not conflict, for they supplement each other.

Be that as it may, now we want to say with emphasis just exactly what the layman said: "The primary task is the home, and making it Christian." Would that Methodism had a million laymen who realized this! That America had twenty-five million!

To this primary task, this issue of Shepherds is dedicated.

Your Annual Conference

Three out of four of the Annual Conferences will meet between now and the end of June. When your Conference meets it will mark the close of 1950 as far as the Conference Year record of your church is concerned. When your Conference adjourns the Conference Year 1951 will begin.

Will your church win its proportionate share of the 500,000 persons on confession asked for by the General Conference—one on confession of faith for every 14 active members reported at the 1949 Annual Conference?

Has it already done so? If not, there is yet time—i.e., if there are two or three weeks left before your Conference meets. Six teams of laymen—trained by the pastor with the visitation evangelism Turn Over Charts—in one week can complete the "1 for 14" goal of nearly any church in Methodism. For example: Six teams of laymen—twelve persons—making six visits per team and winning one person per visit, would win 36 persons and thus attain the "1 for 14" goal of a church of 500 active members.

Make your Visitation Week effective by using the proper visitation materials. Order by Air Mail from TIDINGS the Turn Over Charts for training your laymen and the visitation evangelism package which contains the proper quantity of all necessary cards, envelopes, folders, etc., for your size church. State the number of active members in your church, to the nearest 100, so the right size package may be sent you.

"Can Methodism Advance?"

The large two-color, 16-page brochure entitled *Can Methodism Advance?* prepared by the General Board of Evangelism for distribution to Bishops, District Superintendents, District and Conference Secretaries of Evangelism, and Conference Boards of Evangelism, has attracted so much attention and has been so much in demand that a reprinting has been necessary.

In graphic style this brochure shows what Methodism has done in recent years, gives the 1949 evangelistic record and the 1950 goal for each Annual Conference.

Single copies are available from TIDINGS at 10¢ each. This booklet may be obtained as long as the present limited supply lasts, in quantities of 10 or more at the absolute cost of printing, 5¢ each. It is listed on the TIDINGS Order Blank.

Flash!—Telegram

SHEPHERDS, March 14

SURPASSED GOAL FIRST NIGHT VISITATION EVANGELISM WEEK. 47 COMMITMENTS. EQUALS "1 TO 7" RATIO. THREE NIGHTS TO GO.

Homer E. Cole, Pastor,
Bolivar, N.Y. Methodist Church

TRACT-OF-THE-MONTH CLUB

Many pastors and committees on membership and evangelism have felt that they would like to have a good tract each month to distribute to their members and constituency, but have disliked the inconvenience of selecting and ordering the tract.

It is with pleasure that TIDINGS announces, beginning immediately, a Tract-of-the-Month Club, which will enable pastors and churches to receive just such helpful tracts beamed to their needs each month (10 a year). The details are announced on a folder included with this magazine, and two sample tracts are enclosed. We suggest that you examine it carefully and have your church join this Club at once, using the Tract-of-the-Month Enrollment Card, also enclosed.

SHEPHERDS

Vol. 4—No. 8 May, 1950

Geo. H. Jones, *Editor*
Henry Koestline, *Editorial Assistant*
D. E. Jackson, *Business Manager*

Subscription price, $1.50 per year. Churches may subscribe for their Membership and Evangelism Committee at the rate of seven subscriptions for $10.

Single copies, 15¢. Quantity orders of a single issue, as long as the supply lasts, 10¢ a copy.

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God Works Through Homes

Guest Editorial by G. Ernest Thomas

GOD has many avenues through which He enters the hearts of men. He becomes real through the labors of consecrated followers of His way. He achieves His purposes by the use of programs and institutions. But God works also through homes. His power and His love become real in every dwelling where His presence is welcomed into a family circle.

The moment had come on Commitment Sunday when members of the congregation of a large church were signing their pledge of total abstinence. A father and mother and their three sons were seated near the front of the sanctuary. The pastor noticed that no member of the family signed the pledge. He was troubled by their failure to enlist with those who were making an agreement with God never to use alcoholic beverages. Later in the week the father of the boys sought out his pastor. "You noticed that we did not sign the total abstinence pledge," he began. The pastor admitted that he had noticed, and that he had been somewhat disappointed. "We wanted to wait until we were at home before we put our names to the pledge," the father continued. "When we were together in the family circle we talked the matter over frankly, and decided to take the step. We each one signed our name on the same card, and then every member of the family prayed that God would help us to keep the pledge as long as we live." The father took the card from his pocket, and handed it to his pastor. It bore the signatures of father, mother, and the three sons.

It is always difficult to forecast events which will occur in the future, but one can be almost certain that the three boys will never surrender to the temptation to use alcohol. God has worked through that home to inspire a high type of idealism. His presence has been made real by the example of godly parents.

Personal integrity and uprightness are essential to a continuance of the democratic way of life. They can be instilled in part by the public school and by the Church. But the Church and the school will fail in their mission if they do not have the assistance of the Christian home. God works through homes to build character when the example and the teaching of parents reflect the fact that they are acquainted with the Heavenly Father.

GOD WORKS THROUGH HOMES

Where Daily Devotions Are Held

God is busy laboring for the universe and its people every moment of the day. His love does not depend upon whether men love Him. But He has a better opportunity to realize His aims for His children if He finds an eagerness to walk with Him and to do His will. God can work in homes where there is no awareness of His presence, but He can do much more if the home is prepared to receive Him.

Many families wait until a crisis occurs before they seek out the presence of God. When death strikes suddenly they eagerly look for a manifestation of the fact that God is concerned with their needs. If economic crisis threatens or sickness approaches they earnestly petition God to help them. And God does help! Far beyond the deserving of those who seek Him, He pours out His blessings upon His children.

But God is able to accomplish more in homes where there is a daily awareness of His presence. In every family where prayer and worship are a regular part of the daily program of the home God is able to perform His miracles. A vital devotional experience, in which every member of the family participates, is the best avenue through which God can enter the lives of His children. A family which reads the Bible, makes use of THE UPPER ROOM, and shares the privilege of prayer is able to receive the unfailing gift of Divine Grace.

GOD WORKS THROUGH HOMES

Where Love and Security Prevail

Children need to feel secure. They should not be exposed to a daily fear of hunger. They have a right to know that loving arms will enfold them when the storms of life approach. God can reveal himself in such a home. It is always difficult for a child to understand the love of God if he does not live in an atmosphere of affection.

A woman came to her pastor with a sad story of spiritual doubt. She felt lost and forgotten. She could not understand what it meant that God loved her. She felt lonely and afraid. She confessed that more than anything else in the world she craved an awareness of the love of God. When she related the story of her childhood it was easy to understand the reason for the tragedy. She had been an unwanted child. Her home had been broken while she was still a baby. She had grown up in an orphanage in which she never understood for even a moment what it meant to be secure. If she had experienced a sense of belonging to someone, she might have known later what it meant to be loved of God but, without it, she felt lost.

Wherever there is a home in which the love of parents for each other and for their children has become a normal part of the family life, God has an opportunity to reveal Himself. He works in every home where an atmosphere of love prevails.

(Continued on next page)

National Family Week, May 7-14

—Suggestions for Your Church—

NATIONAL Family Week is observed annually by Protestant, Catholic and Jewish groups. Millions of families engage in one or more of the interesting activities suggested.

The theme selected for the Protestant emphasis during National Family Week, May 7-14, 1950, is *God Works Through Homes*. The living God makes His creative presence felt within the family. His Kingdom is advanced as homes perform their unique religious functions.

National Family Week offers an opportunity to face up to the church's responsibility for the unchurched millions of families.

Plan carefully the observance of National Family Week in your church. Join with the other churches in community features. Make your plans far in advance. A number of suggestions follow which have proved to be successful in other churches. From these, choose what you think would be significant and feasible in your church.

1. The pastor may wish to preach special sermons during National Family Week.
2. Arrange a meeting of the parents and church-school teachers. The program might include fellowship, demonstration, discussion, dedication service.
3. In youth groups make a plan for inviting parents to discuss mutual problems such as the use of the family car, friends in the home, weekly allowance, household chores, etc.
4. Organize a visitation to the homes.
5. Hold a family fellowship dinner and/or program at the church.
6. Give recognition to the married couples of the congregation, either on Sunday or at a church dinner.
7. Plan special worship services for May 7th and May 14th using family groups in the service.
8. Emphasize the importance of family worship and give an opportunity to family leaders to receive instruction in how to conduct worship in a family.
9. Arrange displays of material for family use in religious growth.
10. Devote an entire session of the responsible committees or boards of the church to a consideration of the program of family life education within the church, arranging follow-up meetings where necessary.

(This article has been taken from the leaflet, "How the Church May Cooperate," available at 2c each, $1.75 per 100, from the International Council of Religious Education, 206 S. Michigan Ave., Chicago.—Editor's Note.)

National Family Week is sponsored by the Intercouncil Committee on Christian Family Life, representing the Federal Council of Churches, the International Council of Religious Education, the United Council of Church Women, state, city and county councils of churches and denominational offices constituent to these councils.

GOD WORKS THROUGH HOMES

(*Continued from page 1*)

Where He Finds a Christlike Atmosphere

Some homes have such an atmosphere. Members of the family have come into contact with the Man of Galilee, and He has changed their lives. They have accepted Him as their Lord and Master, and they walk every day as one of His disciples.

A Sunday school teacher was endeavoring to make Jesus seem real to a class of small boys. "I know a man who loves everyone, even bad people," he began. Then he went on to enumerate the qualities which have made the Master so deeply loved by His followers. Without naming Him the teacher said that this man took care of those who were in trouble, that he never slept when his friends were in need. The teacher noticed that one of the boys became more excited as he proceeded. At last the boy could hold himself in check no longer. "I know who that is," he exclaimed; "that's my pop!"

What a blessing it is when a Christlike atmosphere prevails in a home; when husband and wife reflect the qualities of the Man of Galilee; and when boys and girls and young people live together as followers of Christ. God is able to work through such a home!

God works! He creates, and builds, and loves. Wherever there is a human need the Heavenly Father is present. He walks with men into the valley of the shadow of death; He stands by young men and women in the hour of their marriage; He lifts their load when the burden becomes too heavy. But God works through homes! His grace never fails when a family makes room for His presence!

TEN WAYS
to Be a Good Parent

1. Expect each child to be different.
2. Enjoy living with him.
3. Share his love with others.
4. Let him grow; don't push him.
5. Encourage his independence and value his initiative.
6. Help him feel useful and needed.
7. Be courteous if you expect courtesy.
8. Expect mistakes as a part of learning.
9. Be on his side—be sure he knows you love him.
10. Have faith and share it with him.

—Mary Fisher Langmuir, in the bulletin of Central Methodist Church, Pontiac, Michigan

NATIONAL FAMILY WEEK---

An Opportunity

By
EDWARD D. STAPLES
General Board of Education

WE have discovered that when the church serves the family, the family responds by supporting the church," writes a California pastor.

Christian Family Week, May 7-14, 1950, is an opportunity for the church to serve the family. All major denominations unite in the observance of this week of special emphasis upon family life. The Methodist General Conference of 1948 urged each local church to observe Family Week each year, "to focus attention upon the importance of religious living." Ministers are urged to preach upon the importance of Christian teaching in the home, the need for close cooperation between the church school and home, and the use of religious literature in the home. (See paragraph 198 of the *Discipline.*) Many churches use the entire month of May as Family Emphasis Month.

"God Works Through Homes" is the 1950 theme for Family Week. Sermons will be preached on this theme on May 7 or May 14. It implies that something ought to be done about observing this week *in the home.* God Works Through Homes when the family dedicates its life to Him.

Family Observance

New promotion materials suggest ways in which the family should strengthen family life at home. A leaflet, "Your Home and National Family Week," suggests ways in which families can plan together, play together, work together, and worship together. It may be obtained from the Service Department of the Board of Education, Box 871, Nashville, Tennessee. Price $1.00 per hundred.

Each pastor has been sent a copy of "Plans for National Family Week" by the General Board of Education. This suggests that the following activities may be sponsored by local churches:

1. Plan a Family Worship Service for Childhood Sunday, May 7. Urge parents and children to sit together. Emphasize the importance of children attending church. Plan the service so they can participate. A service for Childhood Sunday has been prepared by the Board of Education, "This is Our Church." Price 10 cents per copy, 3 for 25 cents.

2. Discuss with your local church Board of Education ways of serving the family through the church school. Order "Serving America's Families" from the Publishing House, price 25 cents, and present these suggestions to your Board.

3. As National Family Week is observed by Protestants, Catholics and Jews, this is an opportunity for some excellent publicity. Write articles for the public press; place posters in stores: use the radio; make announcements through the schools.

4. Radio Broadcasts. Plan now to use the radio broadcasts of THE UPPER ROOM Radio Parish described on page 15 of this issue.

5. Both the Board of Evangelism and the Board of Education publish leaflets which will help families have more Christian homes. Write for sample copies.

6. *The Christian Home* is the Methodist magazine designed especially for parents. It contains articles on child nurture and on teaching religion in the home. The entire magazine is built around the theme of the study unit so there is ample material for discussion in parents' groups. Some of these meet on Sunday morning or evening, others on a week night.

On the front of the Sunday bulletin, South Bluff Methodist Church, Corpus Christi, Texas, underneath a picture of the church, are these words,

"Where the Family Meets the Christ"

Forums on Family Life

7. An interdenominational forum on family life was held last year in several communities. Outstanding leaders were secured for public addresses and discussion groups for parents. Home problems, cooperation between home and church, and methods of teaching religion in the home were discussed. In some communities there were classes for young people on preparation for marriage.

8. Through sermons, letters, cards and posters, attention should be directed to the importance of parental interest and attendance. A study of teen-age youth in the Baltimore Conference revealed that 51 per cent of the parents of the youth who are now attending Sunday school likewise attend, and all but 7 per cent of their parents did attend at some time. However, only 11 per cent of the parents of non-attending youth are attending and only 54 per cent ever attended. "The figures bear witness to the fact that the most effective way for parents to keep young people coming to Sunday school is to come with them." Among those who attended Sunday school 59 per cent indicated that their home life helped them religiously and even 49 per cent of the non-attenders indicated that they thought their home life helped them to be religious.

9. *Family Night at Home* and *Family Night at the Church* have been featured by many churches. Mimeographed suggestions for a family night at home should be prepared by a local committee.

10. Every church can do something during this week which will strengthen family life in the community. You may have a carefully planned visitation to families to help them with their religious life, make a special effort to get non-church families into the church, or start a training class for parents.

WHAT WILL YOUR CHURCH DO?

Family Time

Comes to First Church, Houston

by Lilla Mills,
Director of Christian Education

ANYONE who happens to pass the corner of Main and Clay Streets, Houston, Texas, on Sunday evening at 5:45 o'clock will see mothers and fathers, daughters and sons, grandparents and babies filing into First Methodist Church. Families of the church are coming to find real meaning in the two and one-half hour program of fun and fellowship at Family Time.

Family Time has become a reality at First Church because the pastor, W. Kenneth Pope, had a real desire to see the church minister to the family group, as well as to individuals. Sunday night seemed to be a logical time for such a ministry. As in most churches, additional time was needed for Christian education; the Sunday morning period is limited and it is often difficult to get people back to the church during the week. Sunday night seemed to afford a good learning opportunity for all ages.

The church staff and the board of education assumed responsibility for setting up and publicizing the first Family Time program which began October 9, 1949. The success of this first series of eight Sunday evenings was due primarily to the fact that those who planned it were aware that the program must meet the needs of families and not just be "another meeting" at the church. They also believed that an attractive program deserved attractive publicity —that something good should have good advertising. So the planning group set out to do these two things: To plan a helpful program and to tell others about it.

Family Time began with a light supper which cost 25 cents. Sometimes there were sandwiches, stuffed eggs or a salad, but always there was enough to "talk over." And there was much talk until 6:15 o'clock. Families visited with other families whom they had no opportunity to see at any other time. At 6:15 o'clock, Walter Jenkins, the Minister of Music, gave unity to the group through the medium of music, all kinds of music: group singing, solos, selections on the piano, quartets, etc. As one looked over the group during this Fun Time, he got the impression, "It's good to be here."

When 6:30 o'clock came the family group was divided into Fellowships in Christian Living. Something was planned for the smallest child to the oldest adult. Of course, the babies were happy just to sleep and a crib nursery was provided for them. With a competent practical nurse with their youngsters, mothers and daddies could give serious thought to other things. The play of the two- and three-year-old nursery children was directed by the coordinator of the nursery department. Since it was Family Time, it was most appropriate that the four- and five-year-olds have happy experiences provided for them based on the Vacation Church School Unit for Kindergarten, "My Home and Family."

Primary boys and girls gained real satisfaction in a creative drama group. To hear stories and dramatize them, an activity which is sometimes difficult to do on Sunday morning, proved very interesting. For junior boys and girls there was a choice of activities. About 60 of them chose the junior choir and the others had a good time making shadow puppets and dramatizing the story of David and Goliath. A Jewish

Activities for all ages are planned in the Sunday evening Family Time at First Church, Houston, Texas. Here, the small children color.

Supper is the first activity of the evening. The menu varies from time to time, but there is always enough to "talk over."

friend helped the boys and girls with the puppetry; and long after the experience of making the puppets is forgotten, they will remember the kindness, the understanding, and the patience of their leader.

The junior high department had just begun the use of their new closely-graded material on the Bible. Family Time provided them an opportunity to do many of the activities which were not practical for Sunday morning. A Bible workshop was planned for them. Workshops were planned for senior highs and older youth based on the various areas of interest: Missions and World Friendship, Community Service, Recreation, and Worship. Four of the eight weeks the group was divided according to interest; then each group presented to the entire group some phase of their concern.

Adults and young adults were able to choose one of five topics for their study. (1) "Meet the Old Testament" gave them an opportunity to get acquainted with that part of the Christian Bible. (2) "Basic Christian Beliefs" was a discussion of our Christian faith. It was an opportunity to find out what one believes about God, Christ, Holy Spirit, the Kingdom of God, Immortality, Prayer, the Bible and Love. The "Our Faith" booklets were used as a basis for this study. (3) "Japan" helped adults discover answers to such questions as: What is happening in Japan? What is the opportunity of the church in Japan? etc. (4) "Family Life" was a discussion group designed to give help in building family life which will be Christian. (5) In "Personality Growth," factors which affect personality were discussed.

The climax of the evening was Inspiration Time in the Sanctuary from 7:30-8:15 o'clock. The very small children continued their activities in their own groups, but primary and junior boys and girls joined their mothers and fathers in this period of worship. The topics of Inspiration Time are suggestive of the type of experience provided for the whole group: (1) Bible Night—we read together the great Book of our faith; (2) Hymn-Singing Night—we sang together the great hymns of our faith; (3) Drama Night—the play, "Aria Da Capo," by Mallay, was presented by the youth of the church; (4) Missions Night—Dr. Hugh C. Stuntz, President of Scarritt College, told stories of our faith in action around the world; (5) Children's Night—the junior choir sang; (6) Art Night—interpretations of great religious art were given; (7) Evangelism Night—we shared our faith as new members came into the Church; (8) Church Night—a dramatic presentation of the program of First Church.

Walter Jenkins, Minister of Music at First Church, directs singing immediately after the supper period.

In publicizing this program 10,000 printed folders were used. One was sent to each family in the church. For two Sundays they were inserted in the Sunday bulletins and given to each person who attended the worship services. The folders were distributed at all meetings which preceded the opening of the Family Time program. Extensive use was made of the church paper in publicizing this new venture. Reservations for the first evening's program were made in all church school classes. People might have come the first Sunday evening out of sheer curiosity, but they returned because they found something good.

The second Family Time series of eight Sunday evenings was held before Easter; a third series of six has been planned for after Easter. In June the entire program will be evaluated to determine whether Family Time at First Church has come to stay as a regular Sunday evening feature or whether it should be considered as a "special" in the church program. At the present, Sunday night is Family Time at First Church and we give thanks for its success.

"The Family of God"

The editor of SHEPHERDS was delighted recently with the reading of *The Family of God*, written by Dr. Jesse Lee Cuninggim, formerly the President of Scarritt College for Christian Workers.

This volume describes a way or pattern of life and how to attain power to live this life. It is based on the teachings of Jesus with love as the law of the family.

This little volume is packed full of thoughts and messages that can serve as sermon nuggets for preachers who will develop them on today's most vital theme: the Christian life and family.

While printed independently by Dr. Cuninggim, this book is available from any branch of The Methodist Publishing House for $1.50. It may be termed the "confession of faith" of one who has walked with God in His family for a long time.

"Every Parent an Evangelist"

By B. A. Davis

District Superintendent, Huron, S.D.

TO advance the Kingdom of God among men is the great task of the Church, the last commission of Christ to His disciples, and the imperative object of evangelism. As we review the history of the Church, we note that evangelism has always been a major need of the world, and the predominate emphasis of the Church in periods of the greatest Christian advancement. The outstanding leaders of the Church throughout its history have been men whom we might rightly call evangelists.

The evangelistic task of the Church has never been completed. It is ever before us—calling to us from the command of our Lord, from the kinship of our hearts with His spirit of undying concern for the unsaved, and from the desperate needs of humanity. I think we Christians agree that the most urgent need of today is for the teachings and spirit of Jesus Christ to dominate the life of mankind, and this crying need calls to us for a renewed and all-out evangelism.

We are told that there are approximately 17,000,000 boys and girls in our country approaching citizenship, marriage, and parenthood, without a knowledge of God or the Bible, or any relationship with any Church. If this be true, it casts the shadow of condemnation upon the Church for its diffidence. But if the Church has failed, the parents of these youth must likewise have failed in the parental responsibility of their homes.

What a tragedy that in countless American homes, the Bible is an unread book, the voice of prayer is not heard, and acknowledgment of God is never taught either by precept or example! The Kingdom of God cannot come to our world apart from the home, for the home is doubtlessly still the most powerful factor in the making or breaking the character of youth.

Evangelism Begins at Home

Back of nearly every great soul, I think you can find a parent whose life and influence inspired and fanned the spark of greatness. If we are to bring the world to Christ, the Church must be supported and supplemented in its endeavors by the home, and evangelism needs to begin at home, with the parents.

The home was the first institution ordained of God. It never was the plan of God for the Church to usurp the place of the home in human society, nor for it to assume the Christian responsibilities of the parents. It is not only the duty, but also the supreme privilege of parents to lead their children to Christ. A Spanish proverb says, "An ounce of mother is worth a pound of clergy."

In the task of making the world Christian there is no substitute for the home, and no home is exempt from responsibility for its own children. Seldom can another do rightly for a child what the parents have neglected to do for him. No matter how well organized and efficient a Church may be, it cannot guarantee the adequacy of its religious training and spiritual culture for a child. Referring to the teachings and commandments of God, the writer of Deuteronomy said, "Thou shalt teach them diligently unto *thy children,* and shalt talk of them when thou sittest in thine house, and when thou walkest by the way."

Religion Is Contagious

If parents are to lead their own children to Christ and the Christian life, they must themselves be Christians, who live the Christian life day by day. For religion is not so much taught by word as caught from a contagious religious spirit. It is not only futile but often harmful for one to teach others a principle which his own life belies, for in such a case, "his life speaks so loudly, others cannot hear what he says." The child quickly detects sham piety—piety which is expressed only in church.

Someone has said, "If religion is worth anything anywhere, it will be apparent in the home." St. Paul exhorts parents to "learn to show piety at home." Our lives are the foremost and most effective exponents of our Christian ideals.

But our lives are not enough. The Scriptures teach us to "bring up our children in the nurture and admonition of the Lord." When I was a boy my parents never went to church. They were not opposed to it, but just indifferent to the church. If I went to church, I went alone or with my sister. My spiritual battles as a boy were fought without my parent's help, and mostly without their knowledge, for they were not then Christians. How much it would have meant to me in those days if I had had the Christian confidence and counsel and encouraging guidance of my parents. Today there are many youth who receive no spiritual help or encouragement from home, whose parents are professing Christians and church members. What a pity, and how unfair to those children!

Children come into our homes as immortal souls, intrusted to our keeping, our care, and our training. They come to us innocent—never having heard, or seen, or experienced evil of any kind. We are their stewards, to train and mold them as children of God. Certainly it is our function to teach and train them from earliest childhood about Jesus, and our Heavenly Father, and the Christian way of life. If they go astray or fail, it becomes—first of all—the parents' duty to lead them back to God.

Three Parables

In the 15th chapter of Luke's Gospel are recorded three parables of Jesus. Whether those three parables were given by our Lord one after another, or whether the author

just put them together, is a question. But there should be some significance for this material age in the fact that they are so grouped, because they seem to indicate a dangerous scale of values which is typical of a materialistic age; a scale of values that puts material and economic values above all else, and spiritual values last. You recall that the first of the three parables of the "Lost," was about a sheep that was lost, and a shepherd who was out after it. In the second parable, a coin was lost—and the owner gave up every other duty to find the lost coin. The third parable tells of a son who had gone astray—but *no man* was out seeking him. In this greedy age we look after our property and businesses and the whole range of our material welfare, but how about the spiritual welfare of our children? Does it receive the attention and consideration deserving of that which is eternal in comparison to those other temporal values?

Natural Evangelists

Parental responsibility for the spiritual needs of one's child is as definite and binding as for his material and mental needs. If America is to be saved and if the Kingdom of God is to come on earth, we must rid ourselves of the delusion that ministers and public evangelists will bring it about. The most natural and ready evangelists of children and youth ought to be their own parents.

Sometimes parents bemoan the fact that they seemingly are not called to serve in some grand sphere of life—as preachers, artists, or writers. Yet all parents can serve in the grandest sphere of human service—where the reward is not the prestige and glory of a fading picture, or a passing book, or a great sermon of the moment—but the molding and fashioning of the immortal souls of their children. A truly Christian home tips the scales of life Godward.

God Needs Homes

In his book, *The Supreme Possession,* G. Ray Jordan reminds us that God needs us—every one of us! He not only loves us, but *needs us* in the building of His Kingdom on earth. There is no place where God needs man's help today more than in the home. Jesus said, "Ye are the light of the world, the salt of the earth." Parents as evangelists need to become the *light* of the world and the *salt* of the earth to their homes.

John Wesley said, "Give me a generation of mothers with lives consecrated to God, whose highest aim and purpose in life is to bring forth and train that army of Christians who shall conquer the world for Christ, and in one generation the world will be won for Him." Wesley came from that kind of a home, where the mother spent a definite period of time each day with each child—teaching, counselling, and cultivating the spiritual life. He knew whereof he was speaking.

We need a new emphasis on the home. We need to convince and encourage parents as evangelists in their homes. Thank God, there are some who prove their effectiveness as such. May their number be ever increased.

So long as there are homes where fires burn
And there is bread,
So long as there are homes where lamps are lit
And prayers are said,
Although a people falters through the dark
And nations grope,
With God back of these little homes
We still can hope.

Ballard Methodist Church, Asbury Park, N.J., holds a Father and Son banquet to lift up the importance of fathers spending time on the religious education of their sons. A total of 102 persons were present at this first banquet, which is to be made an annual affair. The pastor, James S. Pemberton, gave a brief message in which he emphasized the need of religious instruction.

OUR GREATEST NATIONAL ASSET:

The Christian Family

By J. W. Golden
Associate Secretary

OUR greatest national assets are not our mines and forests, nor improved means of transportation and mechanical devices, nor our skyscrapers and finances. Neither is our security in our military strength or legislative bodies.

The writer does not claim to be a prophet, nor one who speaks with authority, but he believes the Christian family and our youth are our greatest national assets, and the sources through which we must obtain security and world peace. If fathers and mothers become devout Christians, who not only *believe* in Christ and His way of life, but *demonstrate* it in attitudes and practices in all human relationships, they will create an agreeable, peaceful environment in a small circle, and a compelling influence which will be helpful to other family circles in advancing the Kingdom of God.

The Christian family is qualified to produce Christian ideals in each individual child. When lived and practiced, these ideals contribute to an ideal society in which there is good will toward and respect for all people. If inadvertently something is said or done hurtful or displeasing to another, or if some misunderstanding comes, the Christian recognizes and appreciates the rights of others and desires at all times the best relationship. Possessing the mind and spirit of Christ, he is willing and anxious to forgive. On the other hand, he apologizes and confesses and seeks pardon for any breach of brotherhood which he himself has committed.

"The family that prays together stays together." In the Christian family the marriage vow is held sacred and God is recognized and reverenced. The Bible is read and God's blessing is asked at meals. In such families, where there are consistent Christian practices, there is little or no place for the evil of divorce.

The type of conduct, conversations, literature, pictures we see, and songs we sing in our homes will largely determine whether our homes are Christian or unchristian. Our great need today is for Christian fathers and mothers, not necessarily old-fashioned, but fashioned according to the life and teachings of Christ. Christian ideals and practices can be exhibited in palace or cottage, among the rich and the poor. The Christian family is the first and best place of training for the child, and is capable of shaping life for time and eternity.

There is no sanctuary of virtue like the Christian home. It is God's first organized unit, the grandest of all institutions, a nursery of infinite value, and it may become the very vestibule of Heaven.

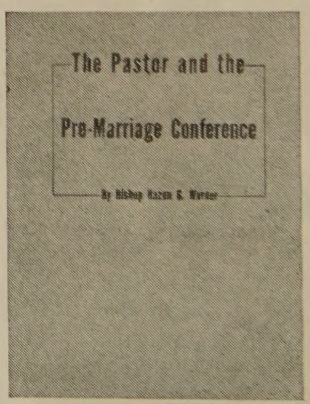
Let us make building Christian homes one of our major objectives in the Advance for Christ and His Church.

The Pastor and the Pre-Marriage Conference

By Hazen G. Werner

Marriage is the most sacred of all institutions. "Love and loyalty alone will avail as the foundation of a happy and enduring home. No human ties are more tender, no vows more sacred" than those made and taken when man and woman are joined together in holy wedlock.

It will help toward building a permanent marriage and home of lasting happiness, if the minister will do all he can to bring alive in the souls of these two persons a sense of the divine origin of their happiness and hopes. Thus it is, the minister's relation to marriage cannot be taken for granted. Sound insight as well as consecration is needed.



These thoughts are taken from the opening pages of Bishop Hazen G. Werner's booklet, *The Pastor and the Pre-Marriage Conference*, which is "A Guide to Ministers in Counselling." This is a helpful booklet that faces actual problems, gives practical suggestions, and over and over again will be referred to by ministers who read it. (TIDINGS, 25c)

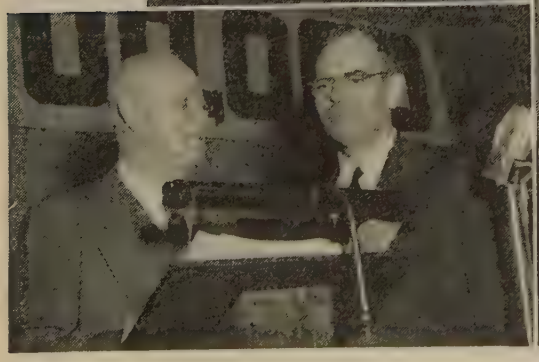
At Cincinnati

The annual meeting of the General Board of Evangelism of The Methodist Church was held in Cincinnati recently to review the work of the past year and lay the plans for successful evangelism in 1950-51. Representatives from each Jurisdiction met with the Board's staff in the three-day meeting. Special attention was given to the "Action Phase" of Evangelism beginning this fall as a vital part of The Advance for Christ and His Church.

Above, Bishop Cushman of the St. Paul Area, President of the Board; Harry Denman, Executive Secretary of the Board; and E. Harold Mohn of Chicago, Director of the Advance for Christ and His Church, look over the new foreign language editions of THE UPPER ROOM, two for The Philippines and one in Portuguese for Brazil.

Left, the TIDINGS committee. T. Otto Nall, editor of *The Christian Advocate*, and George H. Jones, editor of TIDINGS, examine a recent issue of *Shepherds* at the far end of the table. Chairman of the committee is at the extreme left, Ed Pendergrass, pastor, First Church, Tampa, Florida.

Left, the committee on visitation evangelism meets with E. E. Franklin, superintendent of the Lafayette (Indiana) District, as chairman. He is third from right. Dawson Bryan, Director of Visitation Evangelism for the Board, is second from left. Bottom, left, John Q. Schisler, Board of Education, speaks at the meeting. Bottom, right, the Board of Evangelism staff with two bishops under the sign which tells the goal for this quadrennium of new members on confession of faith. Standing, left to right, Harry L. Williams, Howard Ellis, Dawson Bryan, Harry Denman, G. Ernest Thomas, J. Manning Potts, George H. Jones. Seated, Clarence L. Daugherty, J. W. Golden, Bishop Cushman, Bishop Ledden, D. E. Jackson, and Joseph H. Edge.



The Church Found Something

When It Found John Gooding

ON Easter Sunday, April 21, 1946, 33 adults were received into the membership of the Winston, Missouri, Methodist Church, 19 of them on profession of faith. One of these was John Gooding, at 40 the father of five girls, ranging in age from 18 to 3. John was a farmer, a renter, and, like many others, went through the lean years of the thirties with barely a living for his family. His wife, Katherine, was a good mother to her daughters and worked as hard as her husband to keep the bodies of their family together.

Their church life was limited to the girls attending Sunday school. Neither felt they could dress well enough to go to church and their interest in the community was limited to their children.

The Winston Methodist Church had been without a pastor after Annual Conference for a period of five months, but finally the church obtained the services of a returned Navy chaplain to be its minister on a full-time basis—the first time in the church's history of 70 years. The pastor saw at once the white fields ready for harvest in this Missouri community of 350. His experience in Visitation Evangelism prior to entering the chaplaincy was enough for him to set the wheels in motion and he proceeded at once to carry out such a program. The community survey showed more than 200 persons with a Methodist preference. Many had participated in the church program for years without changing their membership from their home church. The visitation program was started and, with the help of seven laymen, 77 adults and young persons were reached and received into the Christian faith and the church, 59 of them on profession of faith, between March 1 and April 21.

It was on an evangelistic visit that John Gooding and his wife were contacted. Mrs. Gooding was a member of another denomination, but John had never made a profession of faith. When the pastor and his layman, Clem Gould, called at the home, in March, 1946, they were bent on serious business.

John Gooding was alone in the front room, his pajamas on ready for bed. Mrs. Gooding had already retired. But the cause of Christ couldn't seem to wait and the pastor and layman went directly to the subject of John's becoming a Christian. He used every excuse in the book, he recalls, and before the visit was over "he was down on all four, backed up in a corner, fighting for life." He was won that night, it seemed, but on the following Sunday morning, he was to let his pastor know the decision his wife and he had made.

The next Sunday he came to his pastor and smilingly handed his signed decision card to him. Then, putting his hand in the pastor's, he looked him straight in the eye. "When I go into a thing," he said, "I give it everything I've got. Now I want you to use me in anything I can do." The pastor took him at his word, and the following week took him with him to do evangelistic visiting. From the start, he was a "natural" Christian. People couldn't resist his earnest appeal, and he couldn't resist telling them about Christ and the Church and what his Christ had meant to him.

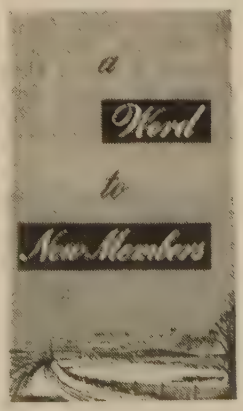
In the months and years that followed, John Gooding has been a power in the church. He has won 45 adults, directly or indirectly for Christ and the Church. He has served on the Official Board, the Membership and Evangelism Committee, has been a lay member of the Annual Conference for two years. He is a tither, always ready to put his money where his heart is. He avers that he is financially better off today than ever in his life and gives no little credit to the Christian religion for this. His two years as Superintendent of the Sunday school have seen a 25 per cent increase in average attendance. He endeavors to support the church's program in every way he can.

And so, because the Winston Methodist Church went "out into the highways and byways," it found a real layman.

Provide your new members

with materials of information and inspiration

METHODIST MEMBERSHIP KIT



A Package of Books and Leaflets

—to inform them on the church
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by Bishop Wilbur E. Hammaker

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a billfold identification card

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on the Church, prayer, and the Christian life.

THE ENTIRE KIT—ONLY 50c

order one for each new member or family

TIDINGS 1908 Grand Ave., Nashville 4, Tenn.

The Methodist Sunday Evening Fellowship

By M. Leo Rippy, General Board of Education

WHY do so many children, youth and adults spend many hours rushing around from one house or one thing to another, busy yet never satisfied? There is no mystery about it. They are seeking something with which to fill up their empty lives. Because that which they find has so little that has continuing values, they are driven to put forth more intensive and sometimes frantic efforts in their search for that which is satisfying.

In many communities the mad rush is accelerated on Sunday evening due to the availability of free time. Where may I go? What can I do? Who is coming? What show is on? Let's play cards, dance, drink and have a "good time." Commercial enterprises are answering these questions by the specific appeals they make to children, youth and adults. The streets are alight with invitations.

Is the church to be pushed aside? It will be unless it enters into a contest for the time of people who are in great need. A local church may surrender without a fight or it can enter into a contest for the time of people. If a local church makes but little appeal to people, it has already given up. Sunday evening belongs to the church. It can claim its own and make good on it.

The Methodist Sunday Evening Fellowship is not a device to increase the attendance at any service. It is a fellowship that will bring encouragement, hope, satisfaction, and a sense of well-being into the lives of children, youth and adults. Children, youth and adults will respond when these basic needs are met.

The program for The Methodist Sunday Evening Fellowship is not put up in cans for use in more than 40,000 local churches. The program must be developed by the leaders in each local church. The pastor, the superintendent of the church school and their helpers will have to do some good planning or their efforts will be a reflection upon their leadership. Any interested leader should be able to follow the guidance given in the Source Book for The Methodist Sunday Evening Fellowship.

The programs for The Methodist Sunday Evening Fellowship may be as varied as are the local churches of Methodism. The possibilities are many. Here are some of them:

(1) Children, youth and adults spend the entire time together in singing, playing, eating and worshiping.

(2) A fellowship period in which children, youth and adults take part, followed by the three age-group meetings. In larger churches the age-group meeting may be subdivided so that there are groups for juniors, intermediates, senior young people, young adults, adults, and older adults.

(3) Age-group meetings followed by the Sunday evening preaching service. Since many churches have Methodist Youth Fellowship and Young Adult Fellowship, they would need only to make special provisions for children and adults.

Materials and guidance in using them are available. They are listed in the Source Book of The Methodist Sunday Evening Fellowship. If you do not have a copy of the new Source Book for the months of March, April, May and June, you may order one from your Methodist Publishing House for 25 cents.

There are suggestions for the all-together period when children, youth and adults are together and special suggestions for age-group interest groups. It is yours to use as you work with others to enable your church to challenge the public.

Time is available for churches to use in reaching great numbers of people with Christian teaching, permeated with Christian fellowship. The serious question we face is whether or not church leaders are ready to use it.

The leaders in a local church are the only ones who can make The Sunday Evening Fellowship meet a great need. If the church is to possess the land, it must become more aggressive in its conquest of it.

These high school young people are part of a larger group enjoying the Sunday evening Fellowship at Pekin, Illinois. For a detailed account of the Fellowship at another church, see page 4.

"A Holy Alliance"

"A HOLY ALLIANCE" is a dramatization in one act describing the effectiveness of a simple plan of daily family devotions. This drama was presented for the first time at the 7:30 P.M. service Sunday, January 1, 1950, at Portlock Methodist Church, Norfolk District, Virginia. A photograph of the presentation appeared in the April issue of SHEPHERDS. The play was written by the pastor, LeRoy W. Davis.

The natural and unaffected action takes place at the breakfast table of a typically American family. The table is set for four with the simplest of dishes, tablecloth, and food consisting of tea or coffee, milk, fruit juice, cereal, and a center piece of fruit. Toast, jelly, butter, etc. may be added but are not essential.

Only four rehearsals are necessary to effectively produce this play.

CHARACTERS

MR. JOHN JONES, the father
MRS. JOHN JONES, the mother
EDNA JONES, their daughter
SHIRLEY, a friend of Edna's

(*An appropriate hymn may be played while Mrs. Jones completes the setting of the table. A congregational hymn may be effectively used at the close of the play. Shirley and Edna enter from a rear door as the music ceases.*)

MRS. JONES: Edna, you sit here at my right (*or left*) and Shirley, you sit next to Edna. (*Pause*) We are very happy to have you spend the night with us.

SHIRLEY: It was nice of you and Mr. Jones to invite me to stay with you, and we did have a grand time at the party last night. (*Pause as they are seated.*) I am sure I have been a lot of trouble to you, but when next you are up our way, perhaps I can repay your kindness.

MRS. JONES: Really, Shirley, we have not gone to any extra trouble for you; and I am sure Edna was glad to have you stay with her.

EDNA: Mother, you were a dream to have let Shirley stay with me last night. Next year when I go to her home-town college, perhaps we'll see more of each other.

MRS. JONES: (*Turning to the same door through which Edna and Shirley had entered*) John, are you coming? Your breakfast is ready and we're waiting for you. (*During the pause before Mr. Jones enters, Mrs. Jones places to the right of his plate a copy of the daily family devotion to be used and a copy of the Holy Bible. Shirley watches intently. Mr. Jones enters briskly through the same door used by Edna and Shirley.*)

MR. JONES: Well, Edna, did you and Shirley sleep well last night? We didn't even hear you when came in.

SHIRLEY: We rested like two dead logs, Mr. Jones, and we did try not to awaken either you or Mrs. Jones when we came in.

MR. JONES: (*Mr. Jones takes his seat, opens the book of daily devotions, and after finding the Scripture lesson referred to in the devotional*) "Our devotional this morning is based on the Gospel of St. Matthew the seventh chapter, the twenty-first through the twenty-fifth verses." (*Pauses and passes the Bible to Mrs. Jones*) "Dear, will you read the lesson this morning?"

MRS. JONES: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.

"Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock."

MR. JONES: "So they built and prospered." (II Chronicles 14:7)

In the course of an interview with a church lay leader I asked, "What outstanding Christian experiences have you encountered which have prepared you for this new office?" His illuminating reply was, "My interest in the Church was not born of any phenomenal experience. Rather, I think my devotion to the Church has grown from the seeds sown in my heart in the home of my devout parents."

What a fine tribute to a Christian home! Will your children be able to say as much? About this development of a Christian, Paul wrote to Timothy, "I long night and day to see you again, and have the perfect happiness of being reminded of your genuine faith, a faith that was seen first in your grandmother Lois, and in your mother, Eunice; I am sure it is in you also." (II Timothy 1:5, Goodspeed.)

A home is as Christian as is the practice of the presence of Christ. Where there is no evidence of His Presence, the influence on the members and the family and the community is void of His guidance. Those who are responsible for the establishing and maintenance of a home should at all times be conscious that their every move

is being interpreted by others.

Except our radio be tuned to a certain station we cannot hope to hear the program being broadcast. So it is in a Christian home. Each member must be in tune with the "Still Small Voice" of God else His way will go unknown. The word of God is as essential for the well-being of a family as food, shelter and raiment. This essential is best acquired through personal and family worship. No matter how nearly shipwrecked a family may be, it can be saved by the acceptance of Jesus as a working partner.

Prayer for the Home

Bless our home and all those who labor and love within its walls. We thank Thee for Thy abiding presence. May we ever acknowledge Thee as our Partner-in-Life, and that out of such unity will come Thy leaders of tomorrow. In the name of Christ we pray and serve. Amen.

Thought for the Day

A Family That Prays Together Stays Together.

Let us give thanks: We thank Thee for our home and for this food which cometh from Thy hand to strengthen our bodies. And for the opportunities of this day wherein we may better serve Thee, we humble ourselves gratefully in the name of Christ, our Master. Amen.

(*From this point on the cast may drink their fruit juice and prepare and eat their cereal.*)

Shirley: I wish we had a similar type of table worship at our home. (*Pause*) You folks didn't used to do this, did you?

Mrs. Jones: No, Shirley. We have only had daily family devotions for about a month.

Edna: (*Turning to Shirley*) We find it gives each of us a time to pause with the other regularly.

Shirley: (*to Mr. Jones*) I like that last statement best.

Mr. Jones: (*rereading from the devotional*) Do you mean "No matter how nearly a family may be shipwrecked, it may be saved by the acceptance of Jesus as a working partner," or "A family that prays together stays together"?

Shirley: They are both good, but I am partial to the last one, "A family that prays together stays together."

Edna: Those statements seem almost to refer to us, for only six weeks ago our home was about shipwrecked, but was saved by the presence of Christ. (*Speaking with enthusiasm*) And now all is so wonderfully changed.

Mrs. Jones: Edna, don't bother Shirley about our domestic troubles. She's not interested in them.

Shirley: Oh, but I am interested. You see, the reason I had not visited you for a long time was because when I stayed with Edna the last time, there were several scenes of unpleasantness. But, I can now see there's no evidence of this and I would be interested in knowing how the change came about. (*Turning to Mr. Jones*) Tell me, Mr. Jones, how did it happen?

Edna: (*Facing Shirley*) It all happened about six weeks ago when we were having Family Night at our church.

Mrs. Jones: Edna wanted John and me to go, but we didn't think much of it. (*Slowly*) You see, we had gotten out of the habit of going to church at night, and John seldom went at all, even to the morning services.

Mr. Jones: (*Defensively*) But we did go that night.

Edna: (*Laughingly*) Yes, you went—physically. To me, you both started off like two stuffed frogs. Neither would speak to the other . . . or to me.

Mr. Jones: (*Enthusiastically*) But we were all pleasantly surprised at the cordial welcome given us and the singing seemed to make us feel better.

Mrs. Jones: And the minister brought a message on "Families Need the Partnership of God."

Mr. Jones: The sermon was good, and although it seemed to be directed at us, it was presented in such a friendly manner we did not feel offended. The full impact of the message did not strike us until we returned home and were peacefully listening to the late news reports on the radio.

Mrs. Jones: (*Expressing a sense of pride for her husband*) John nearly frightened all of us when he cried out, "I know exactly what is wrong with us; we need the partnership of God."

Mr. Jones: But we were at a loss how to begin such a partnership.

Edna: (*Eager to get in a word*) So Daddy had me phone our minister and ask him to come to see us the next night.

Mr. Jones: (*With directness toward Shirley except from an occasional glance toward Mrs. Jones for a nod of approval*) Well, the next night the preacher did come to see us. He seemed to notice our feeling of self-consciousness, for almost at once he began putting us at ease. Like small children, we spilled into his lap the story of our domestic troubles; how irritated each appeared to the others and how quick each was to criticize the other. We also told him how at first we had tried to hide our disunity from our friends, and then how boastfully we felt when we argued with each other. It even got so that we took pride in asserting ourselves, one over the other, even in the homes of strangers. Well, to say the least, our preacher was sympathetic and understanding toward us. Before he left that night he gave us a plan of family devotions and we committed ourselves to give it a fair trial of at least sixty days. We have done our part and God has done the rest.

Shirley: (*With a sense of appreciation to Mr. Jones*) Before I leave for home tonight, I want to get an outline of your plan so I can persuade my parents to try it.

Mr. Jones: It is not the plan that will be tried. It will be you and your family that will be on trial. A family that prays together stays together.

The End

Great Moments in the Life of Christ

Charles M. Laymon

Foreword by
Bishop PAUL B. KERN

"It is the kind of book over which one can linger with loving attention and deepening spiritual uplift."—Bishop Kern

Basing his meditations on the Gospel according to Mark, one of the most distinguished interpreters of the life and teachings of Jesus has presented the great moments of decision in the life of our Lord. Here is a devotional study you will refer to again and again. Here is a devotional book that you will recommend again and again. It will provide material that can be used as the basis for discussion at prayer meetings, women's groups, youth meetings. While not specifically designed for family worship many will so use it. It is excellent material for those young in the faith who wish to become better acquainted with the life and thought of Jesus.

48 pages—attractive cover—15 cents each, 8 copies $1.00

The Upper Room

GOD'S WILL in YOUR WILL

Many good people desire to serve God and their fellow man in the largest and most effective way. Alert to opportunities for investment of self and means, they serve faithfully in the various offices of the Church, and by personally witnessing to the love, goodness, and ability of Christ to empower men and women for noble living. Likewise, they make systematic and generous contributions of their means to the promotion of Kingdom projects, as these are presented through the Church's organization and service channels.

Eager to do God's will from day to day, they too often have not given any thought to perpetuating their good works when life's race is run.

Many of society's most essential institutions would not be possible if it had not been that some beneficent person projected that continuing influence into the years and decades ahead.

Educational institutions, hospitals, homes for the aged, and countless other causes have been able to serve magnificently, because some persons remembered those enterprises in their wills.

A friend from the state of Idaho recently air mailed an inquiry as to how one might leave part of an estate, so as to help in the work of evangelism. Certainly, it is a worthy purpose to put God's will in your will, by making a bequest for God's work in your will.

Such friendly counsel as this, given by a devoted pastor in the spirit of Christian service, is often greatly appreciated by members of his congregation and highly rewarding to the cause of our Christ. A continuing witness for Christ can be made possible by placing the work of evangelism in one's will.

For Those Who Wish to PERPETUATE THEIR GOOD WORKS

Form of bequest for insertion in will:

I hereby give and bequeath to The Foundation for Evangelism of The Methodist Church, incorporated under the laws of Tennessee, 1908 Grand Avenue, Nashville 4, Tennessee, the sum of $_____, to be expended for the appropriate objects of said corporation.

Residuary Clause—

All the rest, residue and remainder of my estate, both real and personal, I devise and bequeath into The Foundation for Evangelism of The Methodist Church, a Tennessee Corporation, 1908 Grand Avenue, Nashville 4, Tennessee.

Happiness Is Home Made

Six Dramatic Episodes

Until Death Do Us Part
Awaiting the New Arrival
Be Not Afraid
The Family Faces the World
Blessed Are They That Mourn
Peace of Mind

Report of Previous Family Week Series

1947

So You Want to Stay Married
397 Stations

1948

Families Need Parents
784 Stations

1949

All Good Things Begin at Home
1208 Stations

(Honorable Mention, Institute for Education by Radio)

Other radio programs sponsored by The Upper Room, including Music for the Soul, which is still available, have been used by more than six hundred stations.

●

The six transcriptions of Happiness Is Home Made will be loaned free for radio broadcasting. They will be shipped prepaid to the radio station or sponsor in time to meet the broadcast schedule indicated on application. Early application on the attached form is desirable.

Each transcription is a complete episode but the effect of the series is cumulative. The cue sheet will include a beautiful prayer for the Christian home which may be used in the fade back spot if desired.

●

BEV DEAN: Independent radio writer and producer, has been identified with production, writing and acting for commercial radio programs heard on the networks for 17 years. Long identified with work in the religious field, he was manager of the International Council of Religious Education's department of radio writing and production and won two awards from the Institute for Education by Radio (Ohio State University) for "Unusual sensitive writing and production" while writing and producing the ICRE's widely-acclaimed series "Victorious Living."

BEV DEAN
Author and Producer

Happiness Is Home Made

Fourth Annual
FAMILY WEEK RADIO SERIES
for
Public Service Broadcast
May 8-13, 1950
The Upper Room Radio Parish

The Upper Room Radio Parish
Harry L. Williams—Director
1908 Grand Avenue
Nashville 4, Tennessee

We plan to use the 1950 Christian Family Week Series, six 15-minute transcriptions (16-inch discs 33 1/3 r.p.m.) **HAPPINESS IS HOME MADE** as checked below.

☐ Loaned Free for Radio broadcasting on sustaining time

☐ Outright purchase $15.00 per set

Send to: _____

Street Address: _____

City: _____ State _____

For Radio Station _____ Power _____

Application by _____

Title _____

Address _____

(Application Form)

Victor E. Cooley

Members of West End Church are enjoying the fellowship supper held in the parsonage. The pastor, James Henley, second from right at the rear table, is credited with starting the neighborhood suppers. He held them last year in the West End Church to help members get acquainted with each other.

Inactive as well as active members were invited to the suppers.

Climaxing the Nashville Evangelistic Advance, a mass meeting was held in Ryman Auditorium, March 19 at 3:00 o'clock. About 5,000 persons attended.

Tim Harden

The Church G

The Nashville (Tennessee) District began its Lenten Evangelistic Advance March with neighborhood suppers. Approximately 10,000 Methodists gathered that nig for fellowship in 525 homes to hear Bishop Kern and District Superintende Dallas Bass challenge them for the campaign which followed. Visitation was he March 4-9 and 1,000 decisions obtained, many of them on confession. Churches other denominations joined in this work. A week of pulpit evangelism followed wi the 39 Methodist churches divided into six sub-districts, each with an outstandi visiting preacher holding services in a centrally-located church.

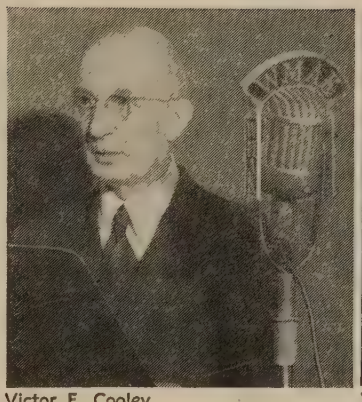
Left, a typical neighborhood fellowship supper at the parsonage, East End Church. Below, is a gro eating in the dining hall of East End. Like most churches, this one held a supper at the church those who did not find it convenient to go to neighborhood suppers.

Tim Harden

After supper, at 7:15 o'clock, the special radio broadcast received the attention of all persons attending. In many cases, the broadcast was followed by the hostess (or someone she appointed) reading a letter of greeting from the pastor and from the President of the Woman's Society. The group here is in a home of the West Nashville Church.

s to the Home

In preparation for the suppers, the astors selected host homes in each eighborhood of the congregation. The ostess called all the persons on a list urnished by the pastor and invited them o her home. She also assigned the overed dish. Below, a group stands in ne for food in a home of Calvary Church. Dr. Charles Laymon, third from ight, is author of *A Primer of Prayer*.



Victor E. Cooley

Victor E. Cooley

One of the chief features of the suppers was the 15-minute broadcast over a local radio station. Bishop Paul B. Kern, above, gave a challenging address to stimulate participation in the Lenten Evangelistic Advance and District Superintendent J. Dallas Bass, below, right, outlined the program of visitation and pulpit evangelism. Above, right, is a part of a fellowship supper in a home of Calvary Church, and below, center, one from Inglewood Church.

ctor E. Cooley

Charles Haigh

Victor E. Cooley

or Civilization Will Perish

By Raymond M. Veh, Harrisburg, Pennsylvania, Editor, *Builders*, Youth Weekly of the Evangelical United Brethren Church.

SAVE yourselves from this crooked generation." These are the words of Peter in his memorable sermon at Pentecost.

These words were spoken shortly after Jesus walked this earth in physical person. Indeed, He lived in a crooked and perverse world. Twenty centuries later we may echo the same words, although we use more refined terms. Chancellor Hutchins of the University of Chicago says, "Ours is a bewildered age." Dr. Daniel A. Poling said recently, "This is the disappointed generation." A radio commentator says, "Ours is the brute age." All of these are echoing exactly the words of Peter, "Ours is a perverse and crooked generation."

A survey of our magazines and gutter novels reveals a mental sickness which we can scarcely escape. Peter Marshall of our own nation calls out in a recent magazine article, "Save yourself from a modified immorality." Indeed, today we are in danger of temporizing with our world. It is difficult to escape sharing in collective sin and exposing ourselves to individual sinning.

The Issue Becomes Plainer

The need for evangelism is based, first, on (1) **the lostness of our world.** Something stupendous has been happening to adults and youth in the past few years. A global war blasted man into the Flash Gordon age with a suddenness which left millions in a daze. A spiritual crisis of world magnitude has been thrust upon us as the result of the upheaval of World War II. The world of the 20th century has become a fearsome world. Some have called it a dying world. Have we been shaken enough by events and the dread of things to come to do something about it? There seems to be little evidence of mass, or even individual, repentance.

Every day the issue becomes plainer—*it is Christ* or *unmitigated disaster.* To the thinking Christian the urgent necessity of evangelism is very clear. A spiritually undernourished world needs the life-giving vitality of Christ's thought and redemptive personality. No amount of political discussion and economic self-interest can obscure this fact which now assumes cosmic significance.

Christian evangelism receives a new imperative, of desperate urgency, when the fact is realistically faced that *each group of people without Christian motivation becomes a threat to the very existence of all.* Christians must evangelize, or civilization and all its works will perish. With new certainty it is clear that mankind, individually and collectively, is lost without Christ. Against this staggering fact all else seems trivial and inconsequential. Ernest F. Tittle said that we need no longer seriously doubt the truth of our Christian values, but rather are we concerned now with their fate in a world like this. Will our Christian values survive?

The lostness of our world. How can any of us have any sense other than that of the utter lostness of our world? The breakdown of humanism, the groping of people for totalitarianism, the need which each of us has for authority is after all but an evidence of our great need of an undergirding of dynamic religion to meet this lostness. Sin is real and terrible. The soul, weary of his own sinning, desires nothing so much as a release from its grip. It is the same with people everywhere.

Today's Protestantism must develop a program of evangelism which will have in it the essential element to attract transform and sustain citizens of this day in a wide variety of needs and experiences. Any evangelism which we promise must reckon fully with the basic needs of people. It must find deep roots in the Christian heritage in the New Testament and be truly meaningful in the life of people today. Ministers and laymen must be rekindled. Church members must be fired with evangelistic zeal and enthusiasm if we are to be moving forces.

The second basis is (2) **Jesus' command,** "Go ye into all the world and make disciples of all the nations."

Principal John Whale insists Christianity is intensely alive only when it is a "witnessing Christianity." It witnesses to the fact of God as the supreme and inescapable reality. It witnesses to what God has done for us in Christ to what He can do for us today. Whatever else evangelism is, it is always Good News. It declares that man has not been left to grope blindly for some dim clue to the enigma of life but that a Word of God has been vouchsafed to us which gives light and guidance and redemption.

Inside as Well as Outside

This witness must be borne to those who are nominally within the Church since so many of them have the most meager understanding of what Christian faith really means. Our witness must also be borne to those outside the Church who are wistfully seeking for something which will give real significance both to their own lives and to society but who do not know where to find it.

This imperative should motivate us today because the needs of people are possibly greater now than in any other generation. It would be fruitful procedure to spend much time in thinking of the implications of Jesus' call for repentance, but we must think of other dynamics for evangelism.

(3) **Our love for people.** Of all people in this world Christians have the largest sense of social responsibility. Any love for others at all will make us want to help people to give them something better than liquor, night clubs and worldly values. Study the faces of people today and see the wistfulness that is written therein. Everyone is fighting

A GROUP OF juniors and intermediates who ned Dorranceton Methodist Church, Kingston, nsylvania. The success of this membership ss was attributed to an "experiment" in which pastor, church school officers, and teachers the junior and intermediate departments par- pated. For six weeks during Lent these partments studied the Methodist membership nual, "The Door of the Church," by Lucius Bugbee. When the course ended, 52 students ned cards signifying their desire to join the urch. The concluding session was held at the d-week worship service with parents and ends in attendance. The pastor is Lawrence Elliot.

battle, a battle to keep clear of the great pressures which e upon us.

An old seminary professor used to say to us over and er again, "Young men be kind, be kind; every man you eet is fighting a hard battle." It is well for every Chris- an, and pastor particularly, to carry this attitude. Spur- on used to say that no minister will have a soul-saving inistry who is contented to get along without one. No urch will have a soul-saving service that is contented to et along without one.

We cannot pass by this section of our message without lling attention to (4) **the challenge of totalitarianism.** 'e live in a world which is giving power to leaders with uthority. Some of the leaders have greatly disappointed eir people. But they have made their people dependent pon leadership. If leaders in totalitarian governments n build constructively on secular principles, how much ore can we do in building on the principles of Jesus Christ.

Have we forgotten the power for good which is in just ne man? God has always worked through human instru- entality. Moody, a layman, won over one million souls to hrist. A Chicago physician, a member of Dr. John Timo- y Stone's church, just before his death won his 200th erson to Christ. Many times this doctor would send a atient to his pastor with the word: "This person needs the ounsel of the Divine more than a physician."

Four R's

We may make four key words our theme:

1. REVIVE. There is a need for real revival of the spirit f evangelism in the Church. Dr. Meyer states that there ere four great ideas in the early Christian Church. (1) he commitment of self to Christ. (2) The power of rayer. (3) The vital fellowship to be experienced in Jesus hrist and with His followers. (4) The need for evangelism, f "witnessing the good news" to others. These ideas are s dominant today as ever, yet some churches and some aders have forgotten their necessity.

Amidst it all the modern mind is conscious of its own ep discontent. It desires, as says a layman, "to have mething so fundamentally real that you can hang on to when things you can't help wallop you." Hence it is ecessary for us to touch life at its very core. We must enounce sin at the cost of being claimed a good fellow. The odern mind has a readiness to face facts. Let us revive rst of all these who have been satisfied only with a second- nd experience of Jesus Christ in their lives.

2. RESTORE. Statistics indicate that the Protestant hurch is growing. Bishop Oxnam at the International ouncil of Religious Education in Grand Rapids in Febru- ary, 1947, stated that our growth is greater than that of the Roman Catholic Church and that if we continue at the present rate we shall have added 12 million Protestants in the next 25 years to our church rolls. Despite the fact of records, we must ask whether the Church is any more dynamic today than in recent years. Five hundred thousand members are lost each year out of the back door. Churches like our own take in 15,000 per year, only to lose 6,000. One of our necessities is to vitaminize the daily round of existence for members of the church, helping them to a high and dominant loyalty.

Only about 25 per cent of the members of the Protestant churches attend divine worship with any regularity states Aaron N. Meckel. There is an alarming decrease in the Sunday school enrollment and attendance in many churches. Only about 50 per cent of the church members share the local expenses of the church, according to the administrative head of one denomination. This spiritual inertia must send us into action within the church.

3. RECRUIT. Evangelism is the process of "making disciples, enlisting followers of Jesus, of winning and binding the supreme loyalty of men to Jesus Christ, of motivating the whole of life on the divine level." It is not only presenting a way of life but a relationship to a Person. Jesus himself states the supreme objective of His earthly mission as "The Son of man is come to seek and to save that which is lost."

One of the marks of a church that has religious vitality and health is its concern for the outsider. Again and again John Wesley has these words written in his journal, "I gave them Christ." It must be our eternal concern to help our boys and girls, young people and adults to sense their need of Christ and to bring them to decision for Him. Then it must be our concern to help them sense that knowing Christ in their lives demands ethical behavior in daily life.

4. RETAIN. A vital fellowship to be experienced in Jesus Christ and with his followers was the thing that tremendously gripped the early Christian Church. That fellowship was so real that it survived persecutions beyond our concept. It is that fellowship which today can be the most satisfying experience of the world.

When people come into the fellowship of the Church they must be given work to do. The fellowship becomes more real as they have tasks assigned. How willfully we have failed in helping many new members to see the great opportunities for witnessing Christ. Jesus gave his disciples specific tasks to do, but He worked with them. Even when He was leaving them He said, "Lo, I am with you always." He continued to work with them. He works with us today. This fellowship can be the most significant thing in the world.

EVANGELISM MEANS YOU

By Howard H. Thompson, Director of Evangelism
Presbyterian Church, U.S.

GOD HAS placed such significance on the winning of people to Himself, and there is such glaring need of that service today that every earnest Christian should long to have a part in this marvelous work. Unquestionably it is the most important service that man can render, and wonderful to relate, it is within the province of every interested follower of Christ to share in it. Many who feel themselves not yet prepared to talk with people face to face about making their decision for Christ can engage in other ways of helping in evangelism that are indirect yet important. One cannot use every form of participation suggested, so it is well to select one or more within his ability and make faithful use of such. Some types of this service are the following:

Inviting to the Place of Worship—

An invitation to God's house with meaning, warmth and definiteness is frequently the beginning of a habit that develops into a definite decision for Christ. An offer to meet the invited at a nearby corner, or at the church door at a specified time makes the invitation meaningful.

Bringing to the Place of Worship—

Arrangements can be made during the week for bringing someone to the Bible class or for picking him up just before the hour of worship. This is by far the most effective method of inducing one to come to the House of God. Getting one thus within the hearing of the teaching or preaching of the Gospel often yields returns that can be measured only in eternity. Dr. John Timothy Stone speaks of the thrill it gave him for his preaching to look down in his congregation and *see* seated by members of his "Invitation Committee" those who had been brought by them that they might hear Christ presented. The experience in that church of a constant stream of men thus taking their first step toward the Saviour can be repeated in hundreds of other churches.

Sharing With Others Our Christian Fellowship—

Untold service can be rendered by Christian young people inviting non-Christian acquaintances to their well-planned social gatherings, or athletic events, in which there is an abundance of wholesome, satisfying enjoyment without questionable indulgences. So may mature Christians demonstrate to their fellow men that they can enjoy delightful fellowship without risks being incurred. "I didn't know Christian men could have such good times together" has often been the expression of those facing toward the Christian way of life.

Listing Prospects for Christ and the Church—

Obviously the number of people won to the Saviour bears a relationship to the number sought for Him. It may be someone with whom you work; it may be someone with whom you ride to work; it may be a friend whom you contact in your lodge or club who needs your most precious possession which you have in trust—the Gospel of Christ. Alertness on your part will enable you to discover a surprising number of those who are living without Christ. In recent months a high-school pitcher in one of Georgia's smaller cities was offered $40,000 to sign up with a Major League whose headquarters are in Philadelphia. How did this "Club" happe to hear of this young fellow? His dis covery was the product of a plan— their vigilant scouts have been on th job. So should those who love Chris and His Church be constantly alert fo those whose lives are not lined up fo Him.

Taking Interested Prospects to the Pastor—

Dr. Dan Poling encouraged his mem bers, particularly his young people, t bring for conference with him any wh were seeking help with a problem, c wanted guidance, or otherwise gave in dication of interest in divine help. Suc a contact might be initiated by saying "I'm sorry that I am unable to hel you, but our pastor is so interested i people's problems and has been helpfu to a great many. He'll be glad to me you and talk with you; let's go ove and meet him."

Distributing Scripture and Religious Tracts—

Thrilling incidents have resulted fro giving out the printed page with a silen prayer for God's accompanying bles ing. Never have so many tracts an leaflets with arresting titles and vit messages been available as today. An with the rising tide of interest in wi nessing for Christ there is renewed a preciation of the converting power God's Holy Word. Scripture portion conveniently and attractively arrange may be secured from the Americ Bible Society.

Contacting People More Directly—

Generations ago the impression b came widespread that only thc trained and skilled in this servi should have a part in directly contacti people for Christ. The undertaking w

The Gospel in Homespun

by Bishop Costen J. Harrell

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nsidered too difficult and too delicate
: the average layman to engage in it.
ith gratitude we hail the rediscovery
the large place lay people are to en-
y in evangelism. Too many congre-
tions are observing laymen engaged
witnessing, too many lay members
e enjoying the experience of winning
eir fellow men for such participation
be successfully challenged. With
fferent talents, aptitudes and oppor-
nities, these approaches are varied:

tter Writing—

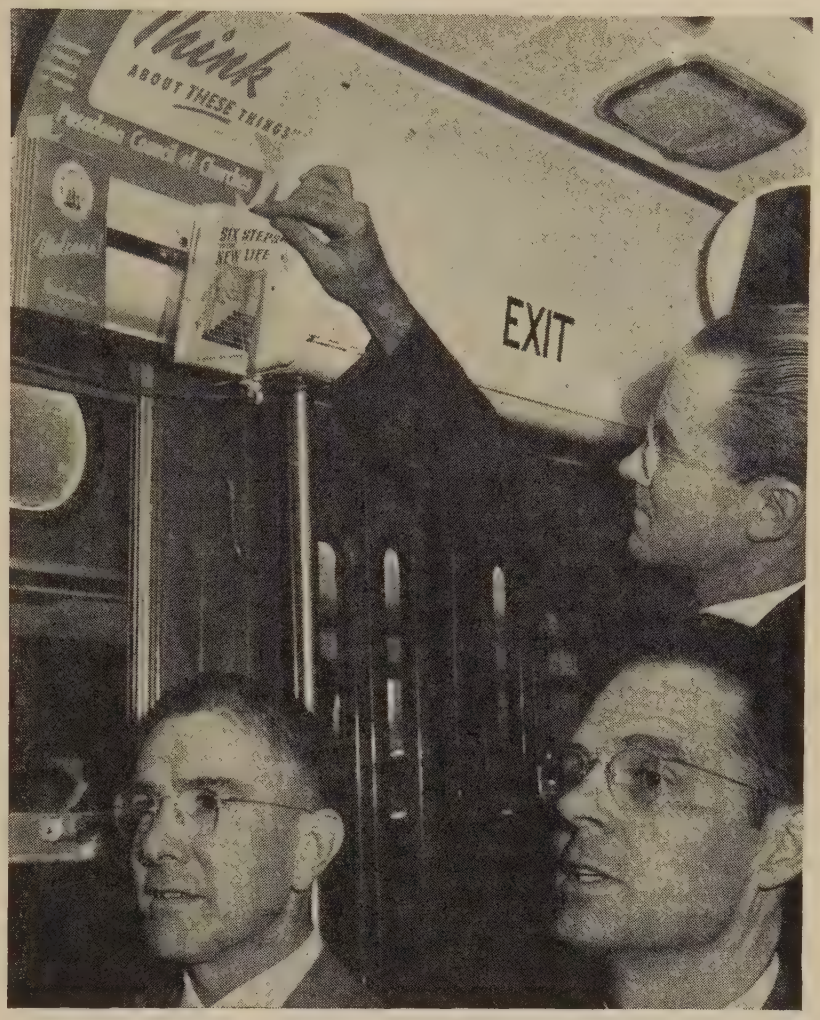
The letter affords opportunity to
ink carefully over your appeal, to
ame your statement as impressively
possible, and, above all, to pray
ore deliberately for God's attendant
essing. There is practical certainty,
o, that the letter will be read. Con-
rsions unusual in character and cir-
mstance have resulted from letters
oughtfully and prayerfully prepared.
ne conversion of three stenographers
no wrote a businessman's letters to
converted friends is a testimonial to
od's trophies of grace through this
eans of witnessing.

ayside Personal Contacts—

Speaking a good word for Jesus
rist is perhaps a simpler experience
an we sometimes think. As he was
ing rushed across the city of Wash-
gton in a taxi, an earnest Christian
nsidered speaking to the driver about
s spiritual life. But there were so
ny complex crossings, and such
owded lanes of traffic that he was
out to persuade himself that it was
ither the time nor the place for that
ord, when to his amazement and
agrin, at a brief stop, the cab driver
oduced his Bible with the statement
at he always wanted to have a word
th his passengers about Christ.

Planned Program of Personal Con-cting—

Most of us are so constituted that,
wever good our intentions, we may
expected to speak to few people
out their relationship to Christ un-
ss it is in the framework of a planned
ogram. In the set-up of Visitation
angelism, which is largely used and
hly blessed today, lay people are sent
t by teams of twos, into homes pri-
arily to seek definite decisions for
rist and the church. Your being in-
ed to participate by those who have
ayerfully sought God's guidance in
lecting the visitors is rather convinc-
g evidence that the Lord Himself has



PAMPHLET evangelism is demonstrated in this photograph taken on a Pasadena, California, bus. The bus card has two plastic pockets for literature which is provided by the evangelism department of the local council of churches. George W. Hill, chairman of this project and pastor of the First Baptist Church, is showing how passengers take a TIDINGS leaflet, "Six Steps to the New Life," by E. Stanley Jones. In the first month, 2,875 leaflets were taken each week.

chosen you to serve. Your misgivings about your fitness and ability to serve may be the Lord's invitation to lean heavily upon Him for divine guidance and power. The entire congregation can take part in the Visitation Evangelism program by turning in prospects, by committing the endeavor to the Lord for His blessing, and in other ways, but some will be needed to talk face to face with those who are on the church's responsibility list. With Gods's help you can do this to His glory.

An Indispensable Reliance—

Prayer is an indispensable factor in our individual efforts and in our programs of evangelism. "And when they had prayed" was the prelude to many a God-blessed undertaking in Bible days and the only adequate explanation of "the triumphs of His grace" in other days. Here is how the shut-ins, the absent ones, and all who will may marvelously undergird this spiritual enterprise. One is amazed as he refreshes his memory and heart with God's offers to those who "ask." And these offers are as timely and as potent for our day as they were for the first Christian century. As the eyes of the Lord run to and fro to discover those in whom He may prove Himself strong in regenerating power, may His Holy Spirit move every one of us who bears His name to answer, "Here am I, use me."

—This article is in leaflet form for the Presbyterian Church, U.S., and is reprinted here by permission.

Beginning With Ourselves

By Bishop Stephen S. Neill
World Council of Churches

ONE of the links between the churches at the present time is a sense of the urgent need for evangelism, and of frustration in not knowing how to go about meeting this need. In particular in the great cities of the world, where so largely the Church has become excluded from the thoughts and life of ordinary men, ministers and churchmen find themselves almost helpless, knowing that they ought to be making the Gospel the power of God in the life of men and yet not seeing the way in which it is to be done. . . .

A Living Message for Today

Out of personal contact and conversation and listening, we shall discern the message that we are to give at this present time. The Gospel does come to different nations and different epochs in changing and appropriate ways. When people are living in the primitive state of animism, Jesus comes primarily as the Conqueror of the Evil Spirits. During the nineteenth century, there was a real revival in Christendom of the sense of sin and guilt; than Jesus came to men as the Deliverer from sin. That is an essential part of the Gospel and sooner or later it must appear in our evangelistic message, but perhaps in contemporary England or America that may not be the point to start from.

The chief problem of the ordinary man today in our great cities, is insecurity, and inner fear. There is the intense competition of modern life. A man doubts whether he can hold down his job.

There is, too, strangely, modern man's need to feel himself loved on a very deep level of his being, and his failure to find any love that penetrates through just to that level. . . .

What then is the Gospel that we should bring to this restless and troubled generation?

(1) Surely we bring the message that "underneath are the everlasting arms." There is anxiety and fear in this world and yet this world is ruled by God's Providence.

(2) In the face of man's sense of inadequacy, the word of God comes with the promise, "I have loved thee with an everlasting love."

(3) The Gospel comes with the assurance that nothing is wasted and nothing is futile. That is the thing that breaks the heart of men. They are oppressed by a sense of frustration and meaninglessness. The Gospel presents the picture of God tirelessly, patiently, ceaselessly working, and giv us the assurance that in His worksh nothing is wasted.

(4) The Gospel comes as a gre challenge to men and women to wor because here is something worth wor ing for. This Kingdom of God must established on earth: it must be esta lished in America; it must go forwa into the Kingdom of God in eternit

Messengers of Christ

But who are the men and wom who can proclaim with power this Go pel of God's Providence, God's Lo God's Workmanship, God's Purpo and God's Adequacy? Let us look at ou selves. Ministers are about the mo anxious body of men in the world. W conceal from ourselves and one anoth this ceaseless wearing anxiety. C people are sometimes aware of so strain and restlessness in ourselves th inhibits the sense of power and p vents the Holy Spirit from worki in the way that He desires to work.

Now, if we are to preach this Go pel of peace and security, of triumo and power, we must learn it afre ourselves, in self-forgetfulness, in ing cast back upon the power of God, willingness to rely on Him and to Him do His work. When some preac ers begin to speak, you can feel hush of God descend upon the cong gation. . . .

The story is told that when an and holy minister was preaching, little girl in the congregation clutch her mother's arm and said, "Mumm he's seeing Jesus." I wonder how of our congregations say that about us?

Where God's voice is heard, He w bring a sense of His providence, of H power, of His love, of His healing, His peace, of His commission, that th who hear may be joined together w us in this great purpose, of so mak the name of Christ known, that m and women in our generation turn Him and find in Him their peace.

Free Copy Available

The excerpts on this page are taken from the message delivered by Bishop Neill at a convocation of ministers of Greater New York. Bishop Neill is one of the Associate General Secretaries of The World Council of Churches, with headquarters in Geneva.

The entire message is made available in a 12-page leaflet by the Department of Evangelism of the Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York 10, N.Y. Price, 10 cents each; $1.00 dozen; $7.50 per 100.

SHEPHERDS feels that this message is so important that it has obtained a supply and will mail one copy free to any reader who requests it.

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After Easter, What?

An Evangelistic Program for the 50 days between Easter and Pentecost

By Jesse M. Bader
Federal Council of Churches

ASTER will be a significant climax day in all the churches across the land. Preparations began last uary 1, and by the beginning of Lent, the evangelistic gram of most congregations was under way. The Easter son in many churches is a period characterized by a ng evangelistic emphasis. The minister and his church k together, in conducting catechetical or pastor's classes; Home Visitation evangelism; decision day in the Sunday urch School and in Holy Week services. All this comes climax on Easter.

But after Easter—What? The answer is not to be found cessation but continuation. Easter should not be made end but rather a gateway to Pentecost. There are fifty s from Easter to Pentecost, which offer unusual op-tunities for further evangelistic activity. Pentecost will observed this year on May 28.

The Protestant churches are now in the midst of the ited Evangelistic Advance, which began last October and l continue until the end of this year. The program ls for another evangelistic ingathering on Pentecost nday. By careful planning and thorough preparation s possible to have new members added to the Church this day.

The first Christian Pentecost was a day of evangelism. e record of it as given in Acts 2:41 reads, "Then they t received his word were baptized; and there was added o them in that day about three thousand souls."

The Fifty Days

During the fifty days from Easter to Pentecost, three phases are suggested to all ministers and churches for ir serious consideration—

Assimilation of New Members—The new members re-ved since January 1 need to be assimilated, trained and d in the local church. Everyone in this group is a per-, needing individual attention and careful shepherding. successful shepherd was once asked for the reason of splendid flock of sheep. His reply was, "I took good e of the lambs."

Fellowship of Prayer—The ten days spent in the upper m, as recorded in the first chapter of Acts, were days prayer. Prayer preceded Pentecost. A number of churches e prayer groups, which meet regularly for prayer. A leaflet is available from the Department of Evangelism the Federal Council, entitled "Prayer Cells," which es information on how to organize and conduct a prayer up in the church. Make much of prayer during the fifty rs.

Continuation of Evangelism—Many lay men and women have been used to win others during the pre-Easter season. If these same workers can be sent out two by two one evening during each of the seven weeks, many others still on the responsibility list could be reached for Christ and the Church. If followed seriously this plan can make of Pentecost a day of special ingathering.

Many local congregations may find it possible to prepare for and hold a Preaching Mission. The ten days from Ascension Day (May 18) to Pentecost (May 28) would be an ideal period for a special series of nightly meetings. Such a ten-day Mission would not only quicken a congregation spiritually but it would add other new members to the body of Christ—the Church.

Another Climax Day

There are more days in which the churches may work at their evangelistic task from Easter to Pentecost, than there were during the Lenten Season. How will these days be used? The answer must be made by each minister and his church.

Suggested Sermon Subjects

By Andrew W. Blackwood, Princeton, N. J.

A general over-all preaching theme is proposed for the consideration of every minister for the seven Sundays after Easter. It is *"The Risen Lord Among His Friends."* Between Easter and Pentecost there were many appearances of the Risen Lord among his friends. As far as we know, He never revealed himself to anyone but disciples. If in each congregation we live in the spirit of those blessed days, we can avert a slump in interest and attendance after Easter. Why not make each of the seven Sundays another Easter?

April 16—"The Afterglow of Easter Day"
Text, Luke 24:32—Scripture Reading, Luke 24:13-35
April 23—"The Christian Cure for Doubt"
Text, John 20:27—Scripture Reading, John 20:19-31
April 30—"The Friends at the Lord's Fireside"
Text, John 21:9—Scripture Reading, Luke 22:54-62
May 7—"The Meaning of Religion as Love"
Text, John 21:15—Scripture Reading, John 21:15-23
May 14—"The Prayers in a Mother's Home"
Text, Acts 1:14—Scripture Reading, Acts 1:6-14 and II Timothy 1:1-5
May 21—"The Power of God in His Church"
Text, Acts 1:18—Scripture Reading, Ezekiel 37:1-10
May 28—"The Birthday of the Ecumenical Church"
Text, Acts 2:6—Scripture Reading, Acts 2:1-11

A typical mid-week congregation in First Church, Pearisburg, Virginia, since the "Warm Heart Hour" was started. Average attendance since Christmas has been about 158 persons. How this many people encouraged to attend the Wednesday night services is told in this st

The Warm Heart Hour

By A. B. Wing, Pastor
Pearisburg, Virginia

PRAYER Meeting, in First Methodist Church, Pearisburg, in October 1943, was a service attended by a small group of people similar to that found in many churches. An attendance of 30 was a cause for rejoicing. On bad nights as few as six would be present. The average attendance was around 18.

The inspiration to have a better prayer meeting came from my reading *The Hour of Power*, a book on the Wednesday night service written by John E. Huss, Pastor of Latonia Baptist Church, Covington, Kentucky. For the first time I realized that the primary reason why our mid-week service was ordinary was that we were expecting and working for nothing else. The truth is, we had never before heard of any other kind. Now it became clear that the mid-week service could be made to challenge the very best in pastor and congregation.

Several suggestions were concerned with purely physical changes, such as the place of meeting. We had been holding the service in a room we called "the prayer meeting room, which was crowded when 45 persons attended. It was not difficult to see the wisdom of moving into the sanctuary if we really wanted larger attendance. Although some may have had misgivings, and a few sentimental attachments to the old meeting place, we made the move. I now stand on the conviction that the sanctuary is the only proper place to hold the Wednesday night service if that service is to be more than an intimate fellowship of prayer.

It was also suggested that the Wednesday night service be given a distinctive name. What's in a name? More than you think! After casting about for a name, it seemed that, as if by inspiration, our thoughts alighted upon holy ground. Was it not upon a Wednesday evening at a prayer meeting in Aldersgate Street in London that the founder of Methodism felt his heart "strangely warmed"? What could better express the purpose of a Wednesday evening service in a Methodist church that to call it "The Warm Heart Hour"?

The name is a constant challenge to us. We dare not let the Wednesday evening service become ordinary, for it must live up to its name. Other ministers of our acquaintance have since used the name for their Wednesday evening service, but, so far as we know, it originated in Pearisburg.

By pulpit announcements, by special publicity in the bulletin, by mail a finally by a sponsor system, we h spread the contagion of a grow Wednesday night service.

In the sponsor system we appo six persons each Wednesday night invite the congregation for the n service. Usually there are three wo (or girls) and three men (or bo Don't overlook the children, either the service or as sponsors, for once idea catches on they will do a wonde job. But we keep it adult, in the m so as to challenge people who may th it a sign of weakness to attend a n week service. We have never offe prizes to sponsors for having the lar attendance. In beginning this syst care is necessary in appointing pers who are familiar with the service not timid in approaching others al it. Others will join in with enthusi later. In three and one half years have used more than 200 persons sponsors, many of them again again.

At a proper time in the service call the name of each sponsor and those who are guests of the sponso stand and be counted. The lar number ever to stand for one spo was 102. Of course we expect the g to stand for the sponsor who first vited him. If he wants to stand for n than one it doesn't matter, for we c the congregation at the doors. But have had no difficulty at that point. we always have persons who were invited by any sponsor. We have t stand last. This procedure is not some might think, monotonous. Rat it is a creator of enthusiasm. Alv there is opportunity for some comm which helps to create some of warmth of the service.

The program is constantly va More songs are sung than at the Su services, alternating between the M

t Hymnal and a book of gospel
gs. Sometimes early in the service
e is a season of prayer. Lately we
e closed the services with an altar
yer, asking all who desire to pray,
come. We use praise and testimony
n time to time. Special days in the
urch Year lend themselves to our
in providing variety in the service.
some occasions we have a Bible
stion period. If the pastor speaks,
talk is always brief. Recently, the
tor spoke four successive eve-
gs on "Following the Footsteps
Jesus."

We have special prayer for those who
critically ill, or otherwise need or
ire special petition. We have had
ny expressions of appreciation for
s.

There is a constant effort to give the
ple as large a part in the service
possible. Hearts are warmed in direct
portion to the opportunity the con-
gation has to take part in the service.
As for results: the first year, 1945-46,
endance averaged 75; for 1946-47,
1; for 1947-48, 104; for 1948-49,
0, and to date for 1949-50, 145. As
ngs are, in April, 1950, we shall com-
te four years with an average of well
r 100. Highest attendance so far
s 197. We are still aiming for 200.
Of real significance is the fact that
ough the "Warm Heart Hour" many
e come into the fellowship of our
ngregation and church who would
er, in my opinion, have come
ough the Sunday services. The easy,
not irreverent, informality; the
nsor system which serves not only to
ure that people are invited to the
vice, but also gives many something
do for the Lord; and the fact that
ny have testified that the service does
ly warm their hearts toward the
rd and one another, have made it
ch easier for new people and non-
urch-goers to feel at home in the
urch. Many have found the "Warm
eart Hour" a first step toward par-
ipation in the total program of the
urch. It has been a real builder of
e Sunday congregations.

The "Warm Heart Hour" was our
ly service without an offering. In
tober, 1949, after consultation with
e Official Board and by consent of the
Warm Heart Hour" congregation, it
s decided to give an opportunity on
ednesday night for a voluntary offer-
g for a Mission Special. The plates
e not passed, but the people simply
op an offering in a plate which is
aced conveniently near the door, if
ey so desire. Last year the offering
nounted to $400.

Aldersgate, 1950

MAY 24 will mark the 212th anniversary of the spiritual birthday of The Methodist Church. It is the occasion of John Wesley's famous heart-warming experience which transformed him into a powerful leader for God and founder of the great Church which stretches around the world today.

The Aldersgate experience is the basic, historical, conversion experience for Methodists. It is fitting, therefore, that we use this occasion to emphasize the importance of a personal, transforming experience in the lives of the members of our Church. Such an experience as Aldersgate needs to be lifted from the historical and made into a rich and meaningful experience for everyone who would follow Christ.

Here are some suggestions for making this occasion a vital one in your church. (It should be a part of your Easter to Pentecost emphasis on assimilation of new members and activating the old ones.)

1. Hold a preaching mission, beginning Mother's Day, May 14, and concluding on Pentecost Sunday, emphasizing Christian experience. The mission would last two weeks.
2. Hold a series of "Spiritual Enrichment Services" beginning Aldergate Sunday, May 21, and continuing each night through Sunday, May 28 (Pentecost). Such subjects may be used during the week as "The Warmed Heart," "The Witness of the Spirit," "The New Birth," "Prayer," and "The Fellowship of the Saints."
3. Keep the church open during this week for prayer. Let PRAYER GROUPS be particularly active during this week with emphasis on rededication and consecraton of one's life to God.
4. A special Aldersgate service may be held Wednesday night in connection with the midweek service. This is May 24th, the anniversary of that memorable occasion when John Wesley felt his heart strangely warmed . . . about a "quarter to nine." Incidentally, the Aldersgate experience occurred on a Wednesday.
5. As the first Christian Pentecost was a day of great ingathering, even so Pentecost this year may be made a day when pastors and churches present many persons and new members to Christ—as the result both of preaching services and visitation evangelism.
6. "One for fourteen." Pentecost may be the day that your church will complete its goal this Conference year of bringing one person to Christ, on profession of faith for every fourteen active members.
7. Let every church and pastor make an effort to experience, rather than celebrate, Aldersgate and Pentecost.

Here It Is!

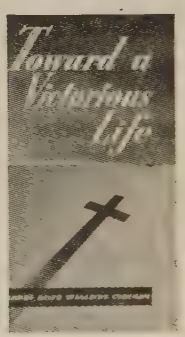
The "warm heart" Aldersgate leaflet that should be read by every adult and young person who wants a period of heart-searching and a deeper experience of Christ.

Toward a Victorious Life

by Bishop Ralph S. Cushman

Why not place this in every home?

Tidings, 1908 Grand, Nashville, Tenn.—$2.00 per 100



A Church With

Two Prayer Meetings

UNDER the leadership of Mrs. Josephine B. Huffer, Trinity Methodist Church, Shelbyville, Indiana, has grown from 75 to 600 members. A beautiful new church and parsonage have been built, and five young men have been inspired to enter the ministry. Mrs. Huffer has the longest record of any Methodist pastor in Indiana in consecutive years of service to the same congregation—25 years.

One of the remarkable achievements of this pastor is the holding of two prayer meetings a week. She tells the story:

"When I came here as pastor twenty-five years ago—1924—I started with three or four persons in our mid-week service at the church, and through the years, we have never permitted anything else on that night. So we now have a well-attended and interesting prayer meeting. For years we have also had the cottage prayer service. It makes the work very heavy for me, for ours is an active church, but I feel that it is so important that I have always tried to attend both prayer services.

"On one occasion recently, we planned 12 cottage prayer meetings one week. To get them in our heavy church schedule we had a number of cottage services the same night. We used one or two cars and moved from house-to-house for a 30 to 45 minute to an hour's service. We found many, when we began to check, who are unable to come to the Lord's House. They have greatly enjoyed these services and the church has been inspired and helped.

"Monday evening, we called on a blind shut-in; a woman who is recovering from a broken hip; and a young mother who has also been very sick."

Not one, but two, prayer meetings announced on this bulletin board. Note, a the "See You in Church Sunday" post

Earnest prayer has a definite re tionship to the other activities of t church. Mrs. Huffer says, "Our chur building was possible only throu prayer. I have had seasons of thr days' fasting and prayer as we built t church and paid for it in this diffic field. God has performed a miracle His strength and power as He h raised up this work. We give Him the honor and glory and praise! W only wish we might have been of grea service for the Master."

Prayer and Service at Brightwood Church, Indianapolis

By Albert R. Ashley, Pastor

THE minister and lay people of the Brightwood Methodist Church in Indianapolis have recently tried a new plan of visitation evangelism that works.

Prayer services had died out at Brightwood. Only a few older people had been coming to the services in the last few years. The pastor decided to discontinue them in 1948 because it was generally felt that the social and devotional value of the services to the few people hardly justified the effort.

Dawson Bryan's idea of a Fisherman's Club meeting once a month for personal visitation gave the minister the idea of reviving the mid-week service and making it a real *Prayer Service.* The plan was to have a leader stay at the church to guide those who should choose to sing, study, and pray, while the minister and others who felt so called should form Service Teams and go visiting in the name of Christ.

Now, the church has Prayer *and* Service. On Wednesday nights the people at the church pray for specific needs and individuals, while the others, in Service Teams of two, go calling to bring love, lift, and life to people who have not had Christ as their Lo or who have lost touch with active Chr tian endeavor.

At the end of the first month of vis ing, October 30, 1949, 30 persons (mo ly adults) were received into the fello ship of the Church, about one-half profession of faith. At the end of t second month more than 20 were ceived, and there is now a waiting l of more than 15 to come into the chur soon on Membership Sundays.

A highly-respected and deeply-lov former pastor of the church, now tired, Victor B. Hargitt, conducts prayer meeting in the church while pastor goes visiting with the Serv Teams. Earl Clampitt, a newspap editor and publisher, spearheads drive for laymen to go as members Service Teams.

PRAYER CARD FOLDER

containing

Prayer Suggestions
Personal Prayer List
Prayer Scripture References
Prayer Covenant Card

For Prayer Circles and Individuals

TIDINGS—50 for $1.00

is District Superintendent Specializes in Holding

Evangelistic Meetings in Small Churches

By Ted Hawes, Pastor
Norfolk, Nebraska

E. E. Jackman

T was a matter of importance, and since the district superintendent lives our small city, I thought it well to one him for advice. I called the niliar number of 2432, and a pleasant ce answered. It was Mrs. Jackman, I asked, "Is the boss home?" And te calmly, as with no unusual an-ncement, the answer came, "Why Ted, he is in Ewing this week, hold-; evangelistic meetings." The Ewing rch has less than 100 members. Dr. E. Jackman, District Superintend-, Norfolk District, Nebraska Con-ence, was holding another evange-tic preaching mission.

When I was appointed to serve the District Church" a little less than two ars ago, I looked forward to the fel-vship of living in the same town with e district superintendent—the first ch experience for me. Two or three nths later, a neighboring minister opped in for a visit, and asked about e D. S. I told him that he could prob-ly tell me more about the man and w he was than I could, for I saw ss of him than men who lived out on e district, and that when I wanted to e him I had to make appointment or tch him on the fly.

And so it has been. I have enjoyed ose fleeting moments of fellowship hen he is "in off the run" or when we ve to drive to a meeting together. or this is a large district of small urches. Only one has over 1,000 embers, the next four have a little ore than 400. Then follow four in e 300 bracket, six in the two hundred, in the 100, and 34 with less than 00 members. He lives close to the nter of the district, and the farthest urches are from 85 to 105 miles dis-nt from the base of operations.

Last year only six charges of the strict failed to show members re-ived, and two of these were without pastor during the year. This high rcentage of churches interested in angelism stems from the interest of e district superintendent in both angelism and the small churches of s district. His leadership is not of the ou go do it" kind, but is the kind that lends a helping hand and voice. Last year he held evangelistic preaching missions in five churches. Snow cancelled two other such missions. This year he revamped his Quarterly Conference program and held group conferences, so that he would have more time for evangelism. Already this fall he has held four weeks of meetings and has four more scheduled before Easter. All but one of these eight churches has less than 200 members each.

His leadership of the small churches is not confined to the field of evangelism. Last week his district education cabinet met and planned a series of Leadership Training institutes, to be carried to the small churches in sub-district groups. That his interest in all the churches is appreciated is shown by the fact that every church on the district last year joined to send greetings to the Jackmans on their twenty-fifth wedding anniversary. In spite of snow-blocked areas, delegations came from many miles to attend the open-house.

We were in the snow-bound territory last year. For three weeks it was nigh impossible to move anywhere in the district. So one Sunday he took to the air to bring greetings, to pray continuation of faith and hope and encouragement. During that time, on a Monday, he called me by phone. Our town roads were so blocked we could do but little here. But the highway was open—so would I drive with him that evening to a church 20 miles away, where he was scheduled to begin an Evangelistic Mission? With that leadership there is only one thing that ministers can do—go along with him.

There are six women preachers in the Norfolk District of the Nebraska Conference. Without this leadership these charges would probably be without any ministry, certainly without resident ministers.

Mrs. Charlotte Dillon is in her third year at Ponca, Miss Marjorie Johnson is pastor at Spencer and Bristow, Miss Elsie Danskin, formerly a missionary to China, is in her first year as pastor of the Pender and Thurston churches. Mrs. Virginia Myers is pastor at Dakota City and Homer, Miss Mertie Clute, pastor in the Nebraska Conference for 25 years, is now at Winside. (She served one charge 10 years.) Mrs. Ethel McAninch is pastor at Cedar Rapids charge.

Left to right, standing, Mrs. Dillon, Miss Johnson, Miss Danskin, and Mrs. Myers. Seated, Miss Clute and Mrs. McAninch.

The district superintendent, E. E. Jackman, praises the work of all of these pastors. He says, "Each of them has the support of the men in the church as well as the women. . . . They never fail to raise the World Service, benevolences, and to keep the church and parsonages in good repair. All are good evangelists and will average 20 or more new members this Conference year."

Must Ministers Carry Their Burdens Alone? No, not

Where Two or Three Come Together

By Irving Harris
Editor of The Calvary Evangel,
New York

MUST ministers continue to carry their burdens alone, without adequate fellowship and often with a sense of ineffectiveness and frustration? Not if more Christians recapture the basic New Testament principle of discipleship.

The fellowship group is a step back to the New Testament, and a step forward to greater power. It begins with two or more committed people who desire to become effective in passing their faith on to other people. A minister and one of his lay friends, two or three devoted women, a husband and wife with their closest Christian neighbors—little "cells" like these God honors and uses as channels of His Spirit. They become the core, or "heart-beat," of a band of modern-day disciples; within their fellowship is lighted the spiritual fire which in turn warms and kindles the larger group.

Jesus long ago expressed the main objective of discipleship in the words, "go and make disciples of all nations." The immediate goals are to get to know each other better through honesty about one's own needs; to pray together for personal forgiveness, for power, and for spiritual effectiveness; to begin working together in witnessing and in strengthening and extending the Kingdom of God; and above all to let the Holy Spirit come more fully and freely into the corporate fellowship.

Ministers should not adopt fixed patterns for weekly or monthly meetings until it becomes clear how God wants to use particular groups and situations. The following three beginnings illustrate the diverse ways in which a series of meetings may develop:

Ways of Beginning

(1) A clergyman and his janitor pray together for forgiveness and strength; they are both conscious of personal failures and of sins of omission. They want to learn how to pass their faith on to their friends. As they remain a few minutes on their knees, God creates within them the desire to come together in this way at least once a week. They set a definite time and invite a few others—in this instance men they already know fairly well. As the group grows and reaches out to touch others, it divides and multiplies; but the original nucleus arrange to continue their own fellowship together at a new time, specially chosen.

(2) A minister and his wife ask a friend, who wants to talk with them, in for coffee. They find together that Jesus fulfills His promise to be present "where two or three gather." They break up early but meet again the next week. Today the coffee-pot goes on the stove every Thursday evening and twenty or more are meeting for Bible study, honest and spiritually-productive conversation, and prayer—and as a group they are now conducting public meetings once a month at which many different ones, including those newly converted, have opportunity to tell inquirers what the Lord Jesus has done in their own lives.

(3) A businessman, a vice president of a manufacturing concern, makes a deeper commitment of his life and begins to search for ways to make his company more Christian. Having found help in a cell group in his own churc he calls together eight of his associat executives from different departments the business, and suggests that th meet together once a month at a near hotel. The first meeting begins wi prayer. The vice president speaks si ply of his own faith and of his visi for the company. What he says kindl the others. The meetings become a f ture, by common consent and desi Company policies are discussed in t light of New Testament teachings a difficult problems are brought up f prayerful consideration. Unchristi practices are changed. An agnostic me ber of the group finds spiritual reali

The Christian Cell

In these and in similar ways an creasing number of laymen, as well pastors, have begun to put the importa practice of fellowship to work in th own lives, believing that the spiritu "families" which result root right ba in the ministry and method of Jes Christ Himself. In His ministry Jes not only took time for individuals, a with large crowds: He devoted a gr portion of his active life on earth training twelve men—and especia

A cell group in Calvary Church (Episcopal), New York, on a week-end retreat. The author of article is fourth from the right.

ree men—in discipleship. People are alizing that the Protestant church, at st in America, has often forgot the ntrality of working teams and "fam-" groups in all of early Christianity. d scores and perhaps hundreds—stu-nts, lay people, clergymen—are now perimenting with the Christian cell, e basic unit in Jesus' work which the mmunists long ago borrowed to use ectively, often for non-Christian ends. The cell is *not* a substitute for per-nal counseling, or for worship serv-s, or for individual Bible study and rsonal devotions. It does represent, wever, an effective means of recaptur-g something very important in the e of the Early Church and of giving od an opportunity to increase the nurch's present strength and outreach. ake your own experiment. Read again e New Testament stories of Jesus' re-tionship with "The Twelve" and see hat counterparts may be possible in our own ministry. Give over any rejudice, or any fear of failure, and y. We all make mistakes, and God can e even these better than indifference.

Ten Suggestions for a Cell

Specific rules for fellowship groups e out of place and may do more harm an good, but here are a few sugges-ons, some of which may prove appli-ble to you:

(1) Take the initiative in bringing gether certain individuals whom God ants you to reach and assume some iritual responsibility for. These may a few close friends, or one or two dividuals who are in need. Find the me when they can most easily gather nd let the meeting be as informal as ossible.

(2) Try not to prepare a talk—but ther prepare yourself. Actually, in the meeting, do as little talking as you can and put the emphasis on drawing out the others who are with you. In the same way let no one person talk too long and, wherever possible, side-step controversial questions and arguments by suggesting that any special points for debate be talked through at another time. A cell is definitely *not* a discussion group.

(3) Accent friendliness—it is a sign of love, and emotional release always helps people to say what they truly think. Call on those who are moving forward spiritually or who have just made a decision of some kind, and let the meeting take flavor from them. Exchange personal experience about Christ, about His power over evil, about helping other people, about changing situations in home, office, or community.

(4) Welcome pauses or silences, instead of being afraid of these. Such times often give the best opportunity for the Holy Spirit to work and act, leading sometimes to conviction and conversion. A living silence can work like a suction-pump if the leader will but calmly wait and not nervously seek to fill up the interval. Keep the sense that you are *meeting* with God, as well as with one another, and not just talking about spiritual things. The aim here is not to create a "good meeting," nor to make sure that things run smoothly, but rather to find a deeper level of Christian fellowship and allow more of the supernatural to come into individual and corporate lives.

(5) Keep the room, whether in home, church, or offices, coolly ventilated, and eliminate glaring lights and unnecessary noises. Also stop promptly. Those who want to linger can do so, but some must usually leave early and you will not get these back if you are not disciplined in closing the formal part of your fellowship.

(6) Try to keep the group small, at least at the beginning. When you do enlarge it, then form a core, or "heartbeat," of those two or three who are most spiritually in earnest, and meet with them for prayer and planning at a different time from the larger meeting. Occasionally arrange a retreat with this smaller group when you can have more unhurried time together.

Avoid Too Many People

(7) Try to eliminate some people as you go along. Every responsible person should in the long run start a group of his own; every hanger-on who insists on thinking of Christianity as something static should be prodded until he moves or disappears. Establish separate groups for those with mental or other special problems.

(8) Have a good time together, realizing that the man who is close to God usually increases in friendliness and by no means loses his sense of humor.

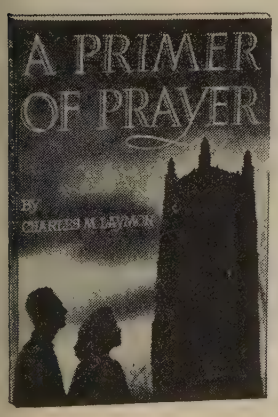
(9) Follow up all meetings by talks with one or more friends individually. Get the habit of praying out loud with one other person. In your own devotions, ask God to show you what next to do for "A" or what further step to suggest to "B." Include people in church services and in other vital Christian fellowship.

(10) Form small, working teams of those in the cell who wish to devote themselves to special projects, or who wish to think further about taking this new life and Christ's teachings into a special situation like a business office or a school.

The accent all along should be on close fellowship and spiritual growth —not on discussion and intellectualism; we should try to open our hearts, not to prove our points.

Like the breakfast table, a cell meeting should prove to be a place of departure as well as a chance for filling up—each gathering becoming both an end in itself and a means to something further. Vital groups will begin to take responsibility for church work, related projects, and any plan which will extend the Kingdom of God.

An outstanding English leader has recently said, "With increasing clarity I see that the way of advance is through cells of determined and ineligible Christians, praying together, training together, and witnessing together. . . . The minister alone cannot hope to deal with all the present opportunities God is giving."



IF THEY ONLY KNEW

the real value of this book

CHURCHES WOULD

order in quantities for every home

A statement about this book by the pastor at the church service and in the bulletin will make it sell fast at the book table or literature rack.

A PRIMER OF PRAYER

by Charles M. Laymon

35c, single copies; 25c, 12 or more

from TIDINGS or The Methodist Publishing House

They're Saying Plenty These Days

ABOUT THE UPPER ROOM

They Like It—It Works

The forty copies of THE UPPER ROOM that I receive are given to PROSPECTS. The 180 which come to the church are put up in bundles of ten with the names from the church roll. They are placed on a table at the front of the church and I ask the people to take their bundles of ten and deliver them to the homes listed. They Like It. It Works.

Tilden B. Armstrong
Throckmorton, Texas

Ours Is a Missionary Project

We place a copy of THE UPPER ROOM in each home where we have members. They are urged to increase their giving to missions and we pay for the booklets out of the missionary treasury. We mail copies to all members who have moved away or have temporary employment elsewhere, thus keeping them in contact with the home church. We also see that sick and lonely people in our community each get a copy, especially if they need our care and interest.

Mrs. Thomas J. Trutna
Silver Lake, Minn.

A Check for the Chaplain's Fund

Perhaps you do not know that our Superintendent and his family have been reading THE UPPER ROOM. He is so impressed that he gave me a check for the Chaplain's Fund.

Chaplain Charles E. Hill
State Hospital
Columbus, Ohio

Wishing for Help

I have been wishing for spiritual help for our readers for some time, but did not know where to write for it. You will be placed on our mailing list at once and as soon as our heading comes we will use it, until then we will use copy from THE UPPER ROOM and set the heading by hand.

I wish every paper throughout the country would publish these wonderful meditations from THE UPPER ROOM as I feel that this is one of the most wonderful devotional guides I have ever read.

Miss Helen B. Delbon, Publisher
Argus Gazette
Bieber, California

My Junior Pastor

This is my fifty-first year in the Southwest Missouri Conference. Through the years I have found THE UPPER ROOM one of the most fruitful ministries of my charge. THE UPPER ROOM is my junior pastor. I have always given attention to pastoral visitation. THE UPPER ROOM goes with me. Its beauty and plain teaching on the rules of Christian living sell it to the homes. I find THE UPPER ROOM the one big way to blaze the way for "The Advance for Christ and His Church." In fact if every Methodist were studying and practicing the teaching of THE UPPER ROOM, which is God's way, we would not need any drives or programs. What we need is a drive from the heart. I will be 79 years old March 4. I pray to live to see the flame of the gospe evangelism set every church afire.

William H. Heslar
The Methodist Church
Drexel, Missouri

The Things I Love Best

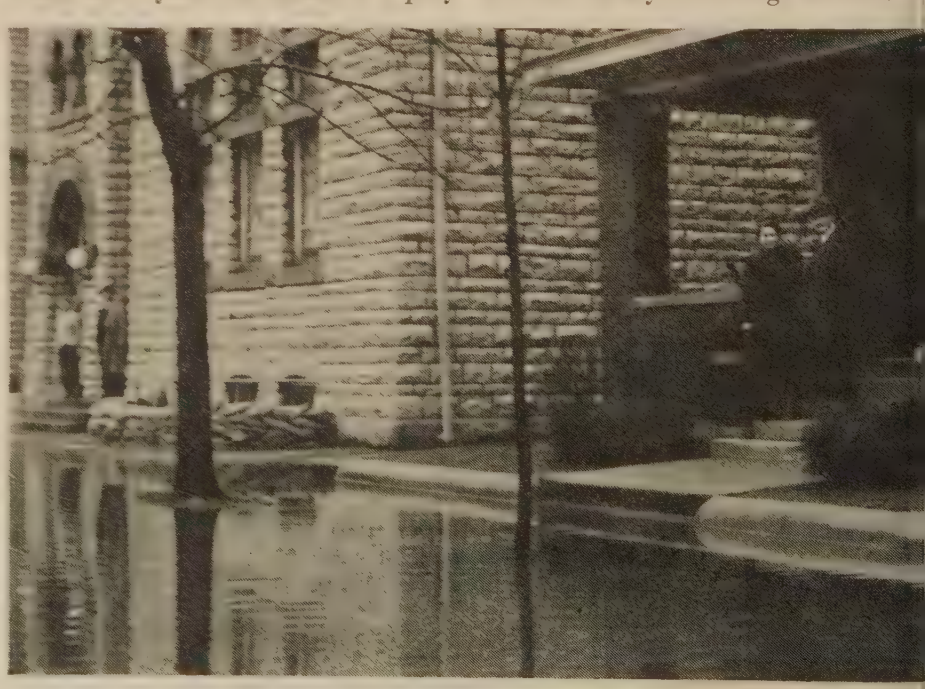
Here is one dollar that my niece i Virginia sent me to spend for thing I love best. What could I love more tha the work THE UPPER ROOM is doin Please renew my subscription for a other year and use the balance whe you think best. I regret being unable do much for the promotion of this goo work but my 90th birthday is only tw months away.

With prayers and highest regard for THE UPPER ROOM.

Mrs. Esther Van Grundy
Saint Xavier, Montana

More Than Paid

We mailed out the last issue and has more than paid for itself. We se it to our twenty-five college students a



First Church, Vincennes, Indiana, held a special *Upper Room* service recently at the Sund evening forum club. The editor of *The Upper Room*, J. Manning Potts, spoke on "The Romance The Upper Room." In this picture, the pastor, Guy V. Carpenter, and his wife are shown on t steps of the parsonage watching the recent flood. Note the sandbags around the church baseme windows.

o of the boys came home saying they t together in a group and read it to-ther, which was very gratifying.

Mrs. Charles Chayer
Nanticoke, Pennsylvania

Pastor's True Friend

THE UPPER ROOM is the rural pas-'s true friend. I find in sickrooms where death has come, and in estab-hing a family order, for a new mem-r and making new acquaintances, HE UPPER ROOM is a medium of endship. Most people come back ding their compliments and getting other issue. Even members of other nominations do this.

William A. Wilson, Pastor
Abbeville, Georgia

The Parish Plan—With a New Twist

We are not mailing them. Instead, the mes and addresses are placed directly the booklets, and they are distributed the Sunday Service, about two weeks fore they are to be used. In this way, l our active members receive their py.

But the part of our plan of distribu-on that we especially like, is our ethod of getting the booklets to the active members—the ones who are ot attending the Sunday Services. We k the people present at that Service look around to see which of their eighbors is not in church that morning. they notice any who are absent, they re to take their booklet to them. All ooklets still left are brought back to y study. There, I look over the list, nd make special assignments, asking ertain persons to take them around.

This makes each of our inactive mem-ers contacted every two months, by meone from the church, other than the astor. Often it is rather easy for the erson calling to start a little conver-ation about the church, and the im-ortance of regular attendance. You now how hard it usually is to get lay eople to do such calling. This way, ney have definite assignments—and lso an easy way to start the conver-ation.

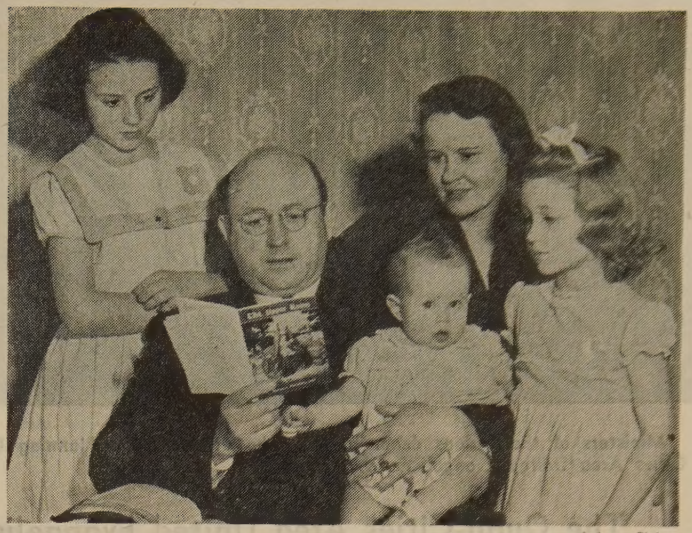
Francis B. Smith, Pastor
St. Philips Lutheran Church
Baltimore, Maryland

Nine Reasons Why We Need More Copies

1) We use the small mimeo cuts sent it from your office in our monthly arish paper. (2) We have the card-oard coin and pamphlet holders for HE UPPER ROOM display in each foyer the church. (3) Very frequent an-ouncement is made in the church bulle-tin. (4) And often the pastor makes reference to THE UPPER ROOM at the close of his sermon as one of the services which demands our urgent attention. (5) The Spiritual Life chairman of our W.S.C.S. takes copies to the meetings. (6) Frequent announcement is made in Sunday school and in the men's class-room of the Sunday school there is a table where the new issues are dis-played. (7) Also the pastor uses them in his regular rounds of visiting, leav-ing them with all new families in the community, the sick and shut-ins who are able to read. (8) Encouragement is given to those now reading them to buy extra copies for their friends. (9) We have a vesper prayer hour meeting each week in which THE UPPER ROOM is used.

Also, the pastor has frequently en-couraged men to buy the pocket edition and to read it as they ride to work in the mornings—if they can find no more suitable time.

D. Russell Hetsler, Pastor
Zionsville Methodist Church
Zionsville, Indiana



Here is the attractive family of J. N. Wilson and wife of the Meth-odist church, Centerville, Tennessee, at family de-votions in their living room. The father has the open Bible on his knees while he reads the daily devotion from *The Upper Room*. He appears to be getting more at-tention from his older daughters, Mary Judith and Ann Gayle, than from the baby, Sharon Kay.

John Shipp

Parish Plan a Blessing

We are expanding our Parish Culti-vation Plan. It has proved a real bless-ing to the members and a wonderful means of interesting prospects in the Church.

Lee S. Varner, Pastor
Fairview Methodist Church
Danville, Virginia

Winning Souls

I personally think that THE UPPER ROOM is contributing much to the min-istry of winning souls for the Kingdom. Truly this is a great ministry.

D'Arcy A. Littleton, Chaplain
V. A. Hospital
Fort Howard, Maryland

U. S. Navy Hospital

For my work as a Chaplain in a hos-pital THE UPPER ROOM has always proved an introduction and therefore I will always be grateful for it. Be as-sured that they will be used.

I am always thankful as a Chaplain of The Methodist Church that I have never wanted for anything which would have helped me in my work. My prayers are that THE UPPER ROOM may con-tinue, through the years, its wonderful ministry.

Robert F. Lang, Chaplain, USN
Naval Hospital, Beaufort, S. C.

Board of Education

Anxious that every family in the church should receive this wonderful devotional booklet, I suggested to our local church board of education that here was an opportunity for the Sunday school to widen its horizon and reach into every church home. A mailing list of the church and Sunday school fam-ilies was compiled and sufficient funds were appropriated out of the Sunday school treasury.

NOW THE UPPER ROOM is finding its way into every church family as well as prospective church families of this community. It truly has been a wonder-ful ministry to our people.

M. E. Williamson
Stover, Missouri

At a Wedding

I am enclosing $1.00. Please send me a two-year subscription to THE UPPER ROOM. I was visiting this summer and while attending a wedding, my sister gave me a copy. It has proved very helpful to me, although I am of the Roman Catholic faith, so I am sending for a subscription.

Buffalo, New York

Ministers of the various denominations who attended the Planning Conference of the Quad-Cities Area United Evangelistic Mission.

The Quad-Cities Area United Evangelistic Mission
E. V. Moorman School of Evangelistic Preaching

WHERE—A two-weeks period of intensive study in evangelism, its message and its methods, with particular emphasis on evangelistic preaching; together with a daily work program of evangelistic preaching and visitation in the churches of various denominations in the Quad-Cities area and also through non-church channels such as schools, institutions, shops, officers, lodges, radio and street preaching.

WHAT—April 11 through April 26, 1950

WHEN—Centering in the First Methodist Church of Moline, Illinois, extending throughout the "Quad Cities" of Davenport (Iowa), Rock Island, Moline, and East Moline (Illinois), and into the surrounding towns and villages within a fifty-mile radius.

WHO—Delegates already nominated by their bishops on the ratio of one for each 65 Annual Conference members (each Conference to have at least one), and pastors of all churches of all denominations in the Quad-Cities area desiring to participate in the Evangelistic Advance.

2,563 Won at Indianapolis

The Indianapolis Visitation Evangelism Campaign, February 12-16, resulted in 2,563 decisions for the four nights of visitation. Of this number 1,435 were first decisions and 1,128 were transfers of church letter. The total won since January 1 is 2,815.

Participating in the campaign were the 61 churches of Metropolitan Indianapolis plus 11 from the adjacent Greencastle District. From these churches came 1,437 visitors who conducted 6,936 interviews. S. L. Martin is superintendent of the Indianapolis District and Buel E. Horn of the Greencastle District.

The Indianapolis campaign was the lead off for the entire Indiana Area which is holding a Lenten Evangelistic Advance under the dynamic leadership of Bishop Richard C. Raines.

HONOR ROLL

The first church to report to SHEPHERDS, as a result of the request in the April issue, that it has reached its "1 for 14" goal of persons received on confession of faith was the Methodist Church at Robinson, Kansas, Joshua O. Borton, pastor. With a membership of 59, it had received 14 on confession of faith by March 1. This is an evangelistic ratio of "1 for 4.3"!

Let all churches and districts report their "1 for 14" success to the SHEPHERDS editor.

TWO NEW EVANGELISTIC WORKCAMPS ANNOUNCED

Los Angeles, California—July 23-August 2

A workcamp of evangelism for the California-Arizona Area is being planned for July 23 to August 2 under the sponsorship of the General Board of Evangelism and the National Conference of Methodist Youth, in cooperation with the California-Arizona Conference.

Beaver Dam, Kentucky—August 6-13

A rural workcamp has been planned for August 6 to 13 in Ohio County, Kentucky, centering in Beaver Dam and Hartford. The work will specialize in the rural church.

Birmingham, Alabama—July 10-17

The North Alabama Conference announces that its school, originally scheduled for Athens, Alabama, will be held at Birmingham, Alabama, July 10-17. The date of the Montgomery school has been changed to August 14-20.

The complete schedule of dates for the Summer Workcamps of Evangelism for Youth is as follows:

July 10-17	Birmingham, Alabama (Birmingham Southern College)
July-10-17	Toledo, Ohio (Perrysburg Methodist Church)
July 16-22	Sioux City, Iowa (Morningside College)
July 23-August 2	Los Angeles, California
July 24-31	Chicago, Illinois (St. Paul's Methodist Church)
August 6-13	Ohio County, Kentucky (Beaver Dam, Kentucky)
August 14-20	Montgomery, Alabama (Cam Grandview)
August 21-28	Grand Island, Nebraska (T Methodist Church)
September 4-11	Leesburg, Florida (Assembly Grounds)
September 4-11	Harper's Ferry, Maryland (Mar dokin Conference Camp)

For detailed information, address Howard Ellis, T General Board of Evangelism, 1908 Grand Avenue, Nas ville 4, Tennessee.

Roger Babson, J. Edgar Hoover, J. C. Penny

(and other Laymen)

The May-June number of THE UPPER ROOM is an all-layman issue. In it you will find the names of many men and women prominent in the world of business and affairs—but no preachers. The importance of the lay witness is here exemplified. Your people will be interested to know that the head of our F.B.I., a great statistician, a merchant leader, the head of the WSCS, and many others, have given their witness through THE UPPER ROOM in the all-layman issue. Use it to emphasize the importance of the lay witness in this year of the United Evangelistic Advance. Order extra copies now.

The Upper Room

1908 Grand Avenue Nashville 4, Tennessee

"FEED MY SHEEP"

The cover picture on the May-June number of The *Upper Room* is a full-color reproduction of Warner Sallman's new painting, "Feed my Sheep." Here is a compassionate Christ with arm outstretched to indicate the world of humanity that needs our witness. Here is a pleading Christ, eyes fixed upon us and urging us to "Feed My Sheep." It is a great picture for a great number of *The Upper Room*.

Use extra copies of this issue in connection with family week, as an aid to your evangelistic program, to further lay activity in the program of your church, as an integral part of your assimilation program. *The Upper Room* for May-June is a great opportunity—and a great challenge.

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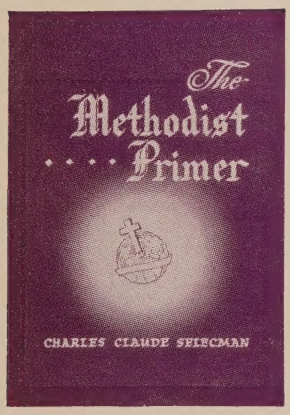

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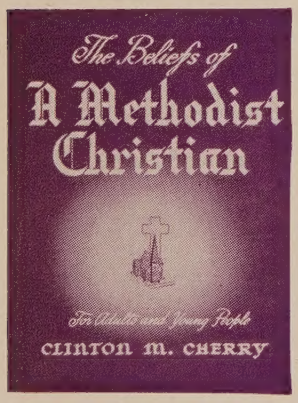

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Clinton M. Cherry

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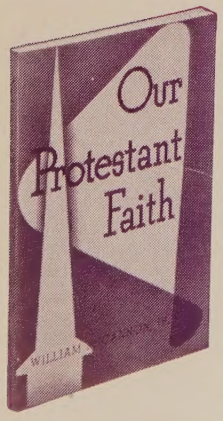

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Also available in this field is *A Protestant Primer* by Clarence Seidenspinner. It has proved popular with laymen and pastors across this nation. 25¢ each, 12 for $3.

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